

# THE RELIGIOUS PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 36.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MARCH 2, 1899.

1429 Market-st.  
Between 10 & 11th-Sts.

No. 9.

## THE BORDERLAND.

### Telegraphing Without Wires.

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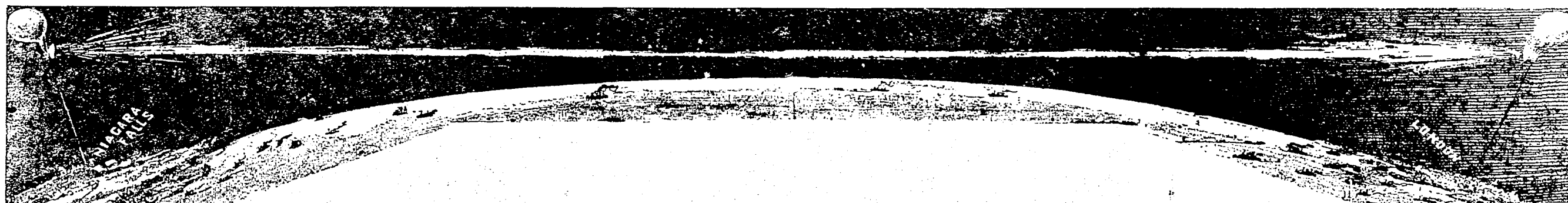
The reason why only the higher strata of the air would serve for the transmission of electricity without waves is apparent to any one who watches the appearance presented by an exhausted vacuum tube through which an electric current is passed. If the tube were filled with ordinary air no current could be forced through it. But, being exhausted of air until

passes! What is life but a condensed mass of atomized matter and thought, and a source for life growth?

As I pass out into the fathomless depths of space; as I wander through the waves of elemental matter, I see the intricate workings of life; and as I watch the small atomized masses of mankind in their arrogant ignorance, I scarcely breathe—I feel so small, so insignificant. And yet what possibilities, what depths of growth and heights of thought I see before me. I see the wonderful workings of elemental life; the vast multitude of men, women and children, careworn and sad, building hopes that, like the sands on the seashore, shift and change with the tide.

Then the veil of the past is lifted. At first I see nothing. Space everywhere. Then, little by little, I see the atoms that fill the space as a fog, whirling and moving in every direction; gradually forming distinct shapes, growing larger and larger as they condense. And finally I see in the condensed atoms the form of man. I wonder and watch. The curtain of ages is drawn aside. I see the forms, grown stronger and larger, creeping around on all fours, surrounded by atmospheric forces, but still drawing from the condensed masses of physical forces.

Again the curtain of an age is drawn. I see



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With so powerful an electric generator as Niagara Falls, the auroral splendors of the Arctic might be transferred to the temperate zone, and far exceeded in brilliancy. The light streaming from above would fall perpendicularly into the narrowest streets and lanes and illuminate the dark corners and hiding places of the city more effectually than any system of surface lights do now.

Supposing an electric balloon to be poised miles in the air above Niagara, and similar balloons provided with proper receivers to float above the capitals of Europe, the proposed system of transmitting electric waves would, if successfully installed, enable signals, and even stored-up power, to be sent across the ocean without the interposition of wires or cables, but high in the air. From ships traversing the sea

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Now, as Professor Trowbridge of Harvard University has said, at the height of ten miles above the earth the air is too rare to support respiration, but, rare as it is, it has become "a medium of great conductivity for electricity, almost as good as metal; and it is this medium, at even a less height, which Tesla proposes to use in his methods of transmitting power hundreds of miles through the air without wires."

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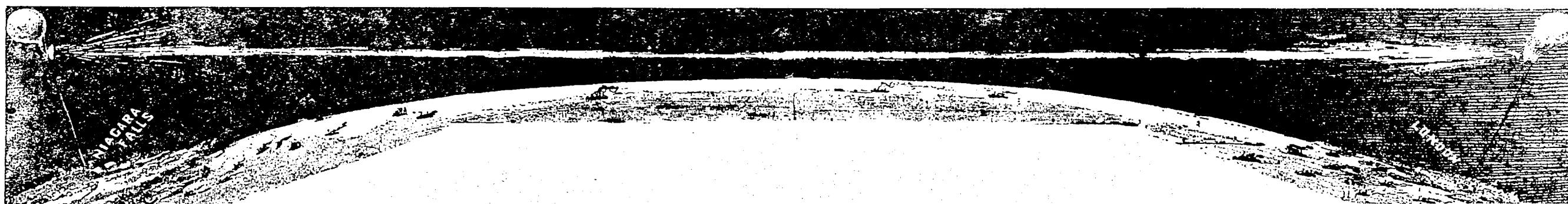
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dimly that, as through a mist, I had seen in vision, the Past, Present and Future.

What hopes in my life are given  
To the thoughts that my mind controls.  
They open the channels of heaven  
Whose form is a sea of souls.

STELLA BEARDSLEE.

### Medical Legislation.

The command and the desire to "heal the sick" are as old as human nature.

There have been many cruel persecutions, none more foolish, if more wicked than the crusade against the humane, the natural instinct to help those in sickness and pain.

Those who favor the proposed legislation concerning the practice of medicine deny that they desire to suppress human helpfulness toward the physically afflicted, but say that they desire merely to protect the community against cheats, frauds, quacks and charlatans.

All kindly minded men continually prescribe for the ailing. We meet a friend just coming down with a cold and we tell him what we took and how it helped us.

Is this charlatanism? Is it wrong? Ought it to be forbidden by law? Made a criminal offense? If not, if experience has taught us that arnica used internally and externally is good for sprains and bruises, and we happen to live five miles from a regular, fully educated and licensed physician, is there any harm in our keeping the tincture in the house and dispensing it to our wounded neighbor? Going to his home and applying it to his bruised body? If he happen to be rich and we poor, is it an offense against gods and men for him to pay us and we to receive compensation for our trouble?

Ought so simple a transaction, one done in so honest a spirit, to be made penal, to subject us to fine and imprisonment?

Suppose that by reading or observation we have learned much as to medicine, is it wicked to communicate this knowledge to those who are sick, to visit them, to prescribe and apply remedies we have found efficacious? Ought we to be seized by the strong arm of the law and branded as felons if we publish our willingness to try and help the afflicted and our readiness to receive compensation for so doing?

I once knew a very rich man who told me that at times he suffered excruciating pain from which no physician had been able to relieve him. That at such times he now sent for a shoemaker who came, rubbed and relieved him. Why it was that only this poor, unlettered cobbler could drive away the pain my millionaire friend did not know.

Help he must have and was glad to get and pay for it, come from what source it might.

Ought the law to have sent the shoemaker to jail for driving off the pain, or imprisoned the rich man for paying him for his services?

Learning, study, is to be encouraged: no one practicing the healing art can know too much about anatomy, physiology, therapeutics or hygiene: it is proper that the State should take measures to guard the community against deception; to permit only those who have received what it may prescribe as a medical education to hold themselves out as graduates of medical schools which it recommends; it has no right and it is an offense against human nature for it (by indirection or otherwise) to forbid anyone learned or unlearned, following regular or irregular formulas, treating in what may be termed scientific or silly ways to visit the sick, bind up wounds, prescribe for the afflicted, practice medicine, endeavor to heal for hire.

Such repressive laws are oppressive, tyrannical, cruel; repugnant to the natural, kindly instincts of mankind: they breed contempt for constituted authority, bring learning into disrepute, stimulate fraud and deception, teach men to deceive, and are relics of by-gone despotisms.

A. N. WATERMAN.

### What is Spiritualism?

Webster gives as one of the definitions of Spiritualism:—

"3. A belief in the frequent communication of intelligence from the world of spirit, by means of physical phenomena, commonly manifested through a person of special susceptibility, called a *medium*; spiritism."

He also defines *spirit-rapper* as "one who pretends to have intercourse with spirits, and that

the latter convey intelligence by means of audible raps or knocks."

He gives, as one of the definitions of *spirit*, "a disembodied soul; the human soul after it has left the body."

From this it is seen that the common understanding or belief is, first, that there is a part of man's nature which survives the process of death, and that there is doubt as to the possibility of communication with the departed.

As in many other matters which have been subjects of belief, we are able, thanks to the light of Modern Spiritualism, to bring this fact of man's continued existence within the domain of positive knowledge. The method of science, as applied in other directions, is equally applicable here. Bearing in mind the fact demonstrated over and over again by scientific research as well as by the method of the law in courts of justice, that the appearance is almost always the reverse of the reality, we are prepared in advance to treat the common facts bearing upon this subject in a proper manner. If we assert for man a spirit which we deny to the animal, we are met with the objection that there is no proof to warrant the assertion. The proof in this case must consist in the manifestation of an intelligence superior to the animal; and this is almost unconsciously accepted by us in our daily communications. We identify our friends and acquaintances not alone by their personal appearance, which may so change with time as to become unrecognizable, but also and more specially, by their knowledge of certain facts, as well as the exhibition of special and personal tastes, powers and thoughts. And it is the evidence of these invisible and intangible qualities and characteristics that becomes the strongest and most convincing. While our senses may fail to reveal the truth, we are more and more convinced that the intelligence and affection in others which responds to our own are to be relied upon as means of identification.

A secondary phase of personal identification among friends is exhibited in written communications. We recognize our friends at a distance by this means, and hold communication with them in this way, although less satisfactory and perfect than that in bodily presence.

Both these methods of communication may be simulated, and, if thoroughly done may be successful, and we may be deceived. But no one would argue, because such impositions could be practiced, that therefore personal communication between intelligent beings is a humbug and a delusion.

But when a man dies, and the intelligent principle or power leaves the body, or is unable longer to manifest through it, what is the truth in regard to it? Does it still exist, or is it blotted out? The old question is ever new: "If a man die shall he live again?" The solution of this question demands precisely the same conditions and yields to precisely the same methods as all other questions when submitted to the scientific process.

In the first place, the man *appears* to be dead. According to the postulate of science, formulated by one of our keenest scientists—Prof. Lester F. Ward—"it may almost be stated as a rule that appearances are the opposite of realities. Not ignorance alone, but *error*, is the necessary result of strict obedience to the dictates of sense, before it is accompanied by the most thorough and prolonged process of scientific verification. Things are *not* what they appear to be. They are usually wholly different, very frequently just what they seem not to be. Nature is one great paradox, embracing many minor ones." If this is the true view, then the *appearance* of death is the opposite of the reality. The man is *not* dead, but still lives. But then, the life which he lives after death must be different from that before that event. He has evidently shuffled off this mortal coil, and therefore can use it no more. How, then, shall he prove his continued existence? The rational answer to this question might not occur to any one until after the fact. But when the disembodied spirit makes use of the body of another embodied spirit to give evidence of such continued existence, it is perceived to be a quite rational if not a necessary fact. All that we know of embodied intelligence tells us that without body it cannot manifest; so when the claim is made that disembodied intelligence manifests, it is repudiated on the ground of impossibility. But the solution of this impossibility is the *medium*. The spirit, deprived of its own body, avails itself of that of another—the

medium's—to manifest its intelligence. The *appearance*, again, is here in opposition to the reality. It is the medium who *appears* to speak or act, and not the disembodied spirit. And here comes the method of science to settle the question. The question and cross-question—the mode of eliciting the truth in a court of law—are the sure and certain means of eliciting the truth; that is, of establishing the identity of the communicating intelligence, and of settling the question whether it be the medium or not. We are commanded to "try the spirits," and it is only by the most searching trial often that the truth is made to appear.

That Modern Spiritualism is not so simple a phenomenon as its most ardent believers imagine, is shown by the fact that it has been accepted by the most intelligent minds only after carefully prepared investigations repeated again and again. Prof. Hare, Judge Edmonds, Alfred Russell Wallace and many others of high intelligence and trained intellect become converts only after prolonged investigation. In order, however, that a conviction of the truth of man's immortality shall be achieved, there must be a sincere love of truth for its own sake and a divesting of the mind of prejudice in regard to the subject.

Perhaps I cannot better conclude than by quoting from Robert Dale Owen a condensed statement of what seems to be proven by spirit communications. He says:

An examination of the alleged spirit communications of the day seems to prove (if we admit the origin claimed for them) that, as regards side-issues and non-essentials, there is in the next world the same variety of opinion as in this. There are, however, certain great, leading principles on which it may be said that all intelligent Spiritualists substantially unite. From a recent work we transcribe a summary of these as follows:

1. This is a world governed by a God of love and mercy, in which all things work together for good to those who reverently conform to his eternal laws.

2. In strictness there is no death. Life continues from the life which now is into that which is to come, even as it continues from one day to another; the sleep which goes by the name of death being but a brief transition-slumber, from which, for the good, the awakening is immeasurably more glorious than in the dawn of earthly morning, even the brightest that ever shone. In all cases in which life is well spent, the change that men are wont to call death is God's last and best gift to his creatures here.

3. The earth-phase of life is an essential preparation for the life which is to come. Its appropriate duties and callings cannot be neglected without injury to human welfare and development, both in this world and in the next. Even its enjoyments, temperately accepted, are fit preludes to the happiness of a higher state.

4. The phase of life which follows the death-change is, in strictest sense, the supplement of that which precedes it. It has the same variety of avocations, duties, enjoyments; corresponding, in a measure, to those of earth, but far more elevated; and its citizens have the same variety of character and of intelligence, existing, too, as men do here, in a state of progress. Released from bodily earth-clog, their periscope is wider, their judgment clearer, their progress more rapid than ours. Vastly wiser and more dispassionate than we, they are still, however, fallible; and they are governed by the same general laws of being, modified only by corporeal disenthralment, to which they were subjected here.

5. Our state here determines our initial state there. The habitual promptings, the pervading impulses, the life-long yearnings—in a word, the moving spirit, or what Swedenborg calls the "ruling loves"—these decide his condition on entering the next world; not the written articles of his creed, nor the incidental errors of his life.

6. We do not, either by faith or works, *earn* heaven, nor are we sentenced, on any day of wrath, to hell. In the next life we simply gravitate to the position for which by life on earth we have fitted ourselves; and we occupy that position *because* we are fitted for it.

7. There is no instantaneous change of character when we pass from the present phase of life. Our virtues, our vices, our intelligence, our ignorance, our aspirations, our grovelings, our habits, propensities, prejudices even—all pass over with us, modified doubtless (but to what extent we know not) when the spiritual



body emerges divested of its fleshly encumbrance, yet essentially the same as when the death-slumber came over us.

8. The sufferings there, natural sequents of evil-doing and evil-thinking here, are as various in character and in degree as the enjoyments, but they are mental, not bodily. There is no escape from them except only, as on earth, by the door of repentance. There, as here, sorrow for sin committed and desire for an amended life are the indispensable conditions precedent of advancement to a better state of being.

9. In the next world love ranks higher than what we call wisdom, being itself the highest wisdom; there deeds of benevolence far outweigh professions of faith; there simple goodness rates above intellectual power; there the humble are exalted; there the meek find their heritage; there the merciful obtain mercy. The better denizens of that world are charitable to frailty and compassionate to sin far beyond the dwellers in this; they forgive the erring brethren they have left behind them, even to seventy times seven. There is no respect of persons; there, too, self-righteousness is rebuked and pride brought low.

10. A trustful, child-like spirit is the state of mind in which men are most receptive of beneficent spiritual impressions, and such spirit is the best preparation for entrance into the next world.

11. There have always existed inter-mundane laws, according to which men can occasionally obtain, under certain conditions, revealings from those who have passed to the next world before them. A certain portion of human beings are more sensitive to spiritual perceptions and influences than their fellows; and it is usually in the presence or through the medium of one or more of these that ultra-mundane intercourse occurs.

12. When the conditions are favorable, and the sensitive individual through whom the manifestations come is highly gifted, these may supply important materials for thought and valuable rules of conduct. But the spiritual phenomena sometimes do much more than this. In their highest phases they furnish proof, strong as that which Christ's disciples enjoyed—proof addressed to the reason and tangible to the senses—of the reality of another life better and happier than this, and of which our earthly pilgrimage is but the novitiate. They bring immortality to light under a blaze of evidence which outshines, as the sun the stars, all traditional or historical testimonies. For surmise they give us conviction, and assured knowledge for wavering belief.

13. The chief motives which induce spirits to communicate with men seem to be—a benevolent desire to convince us, past doubt or denial, that there is a world to come; now and then the attraction of unpleasant memories, such as murder or suicide, sometimes (in the worldly-minded) the earth-binding influence of cumber and trouble; but far more frequently the divine impulse of human affection, seeking the good of the loved ones it has left behind, and at times called forth, perhaps, by their yearning cries.

14. Under unfavorable or imperfect conditions spiritual communications, however honestly reported, often prove vapid and valueless; and this chiefly happens when communications are too assiduously sought or continuously persisted in, brief volunteered messages being the most trustworthy. Imprudence, inexperience, supineness, or the idiosyncrasy of the recipient, may occasionally result in arbitrary control by spirits of a low order, as men here sometimes yield to the infatuation exerted by evil associates. Or, again, there may be exerted by the inquirer, especially if dogmatic and self-willed, a dominating influence over the medium, so strong as to produce results that might be readily mistaken for what has been called possession. As a general rule, however, any person of common intelligence and ordinary will can in either case, cast off such mischievous control; or, if the weak and incautious give way, one who may not improperly be called an exorcist, if possessed of strong magnetic will, moved by benevolence and, it may be, aided by prayer, can usually rid, or at least assist to rid, the sensitive from such abnormal influence.

Washington, D. C.

M. A. CLANCY.

### Hell and the Devil.

The religions of past ages have taught a belief in the existence of some mythical power of evil contending with God for the possession

of the soul of man. The Satan of the Christian world is believed by many to be an actual being, filled with intense malice toward the human race. If not possessed of actually greater power than Jehovah, he is, at least, able to frustrate Jehovah's plans in the creation of man and secure the larger portion of souls for his kingdom of eternal torment.

Timid children have been affrighted on the very threshold of their investigations into truth, by the scarecrow of an angry God, an almost almighty Devil and an ever-burning hell. Sensible people do not care to be driven into goodness by sheer fright. If this goodness is not worth embarking on for its own sake, then it is just good enough to be let alone.

The idea that a large portion of mankind are to suffer in hell in everlasting punishment; to be damned to gratify the wrath of an angry God, is the doctrine of old theology and should be rejected by all sensible people. If God be so infinitely angry with our hapless race, then he should be feared and hated and not loved in any degree.

This doctrine makes him an embodiment of cruelty, tyranny and oppression too horrible to contemplate. What rational or justifiable motive can there be for inflicting punishment, or rather suffering, except the reform of the sufferer? When that is effected, or penitence has been produced, could any one but a merciless demon continue to inflict torture to all eternity? As the infliction of endless misery would be returning evil for evil, would it be right to inflict it? Does God do that which is not right? If we are really commanded to love our enemies, is it not a fair supposition that God also loves his enemies? Is it reasonable to conclude that he will eternally torture those whom he loves?

Those who conceive God to possess a character so cruel as to condemn the creatures of his love—having finite understanding and capabilities—to an eternal, never-ending suffering for sins committed during the short time allotted to them on earth, have been worshipping a monster of their own creation, and not a God of wisdom, mercy and love.

If a man makes his own hell and voluntarily takes up his abode in it, this is his liberty. If God makes a hell and puts man into it to be punished forever, it is unendurable tyranny.

The old theology which has taught the doctrine of everlasting punishment and made God the author of it, has thrown upon Divine Providence a cloud of impenetrable darkness. Those who have believed such teachings, while they have ostensibly worshiped God, have in their hearts held him in abhorrence. Although it is a part of the Calvinists' creed that some men and angels are predestined to eternal damnation, but few of that body of Christians now believe it. The great minds among them are letting this article of their faith gradually fall out of sight.

Spirit teachings give us no warrant for believing that transgressors who die in their sins will be punished eternally in hell-fire. They give us no warrant for the belief that all men become sinners through the alleged transgressions of Adam; nor that the so-called sacrifice of Jesus on the cross atones for the sins of all or any part of mankind.

None of the good spirits profess to have ever discovered Hell or to have seen the Devil. Is it not strange that they should deny the existence of such a person and place, if they really have an existence? This story of Satan is an orthodox bugbear with which to frighten grown-up children, to keep them in subjection to orthodox doctrines and discipline.

There is no such thing as punishment in the spirit world in the sense of malevolent infliction of God to gratify his wrath—no father angry with his child. Spirits suffer because of their own weakness, and fail to enjoy blessings because they have not the moral and spiritual development to attain them—because by the earth-life they failed to develop the spiritual strength necessary to grasp them.

The only Satan that man has any good reason to fear is the Satan of his own ignorance, sins and evil propensities—and these are no insignificant demons to be passed by or treated with indifference.

Heaven is a condition, and hell is also a condition which all ultimately grow out of. "The kingdom of heaven is within you," and so also the kingdom of hell may be within you if you act badly, or otherwise get into a bad condition.

Each person makes his or her own hell or heaven. Mortal life and spirit life are what people make for themselves, for the most part. The hells of this life and the life to come will cease when mortals and spirits cease to create them.

We stand in heaven's own light and cast the evil shadow of self and say it is the Devil. We have been following a phantom of faith and a veritable devil has been dogging us indeed. This is not a Satan of God's making—not an archangel ruined, who, in falling, found a foothold on this earth for the purpose of dragging men and women down with him to that lower abyss for which he is bound, but a devil to be recognized by his likeness to our worst self—one to be grappled, wrestled with and throttled, overcome, overthrown and put out of existence.

The fires of the old theological Hell are burning out and gradually losing their terrors for humanity in the rapid advancement of knowledge. There is no local hell and no local heaven, no personal Devil, no personal God, no pleading Jesus, no vicarious atonement, and no salvation by faith, as we have been taught by theologians. The salvation needed is from error, ignorance, selfishness: it is by works, by right living, acting, being and thinking, and not by depending on the merits of another. Instead of laboring to get people into heaven, or to keep them out of hell by-and-bye, Spiritualism strives to get hell out of the people and get heaven in while here on earth. It offers no scapegoat of pardon, but teaches man's accountability and advocates salvation by a good character as the true and only way.

A. H. NICHOLAS.

### Faith of the Great Emancipator.

Some of the sectarians are claiming that President Lincoln was "orthodox" but the averment cannot be sustained. During Lincoln's early life he and the noted pulpit orator, Rev. Peter Cartwright, made a contest for Member of Congress, and the latter, in order to discredit Mr. Lincoln, put forth the statement that his opponent was a deist. This unmanly method of conducting the canvass was not successful, for Mr. Lincoln was elected.

Says the author of "Six Months at the White House," with reference to the religious creed of President Lincoln: "The conversation turned upon religious subjects, and Mr. Lincoln made this impressive remark: 'I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. When any church will inscribe over its altar, as its sole qualification for membership, the Son of Man's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and with all my soul.'"

That is the Jewish law, and Christ on more than one occasion declared that "keeping the law" was all sufficient to save. Christ's averment to the young man who addressed him as "Good Master" was a positive repudiation of his supernatural character. The Son of Man said "Why callest thou me good. There is none good but one—God." It would seem such statements satisfy the most prejudiced of the old theologians that the Nazarene did not claim to be Good—God.

FRANKLINITE.

### Spiritualism among Catholics.

My friend, a professor, is a good Catholic and, indeed, a good man, but extremely wary of Mother Grundy. He has been investigating Spiritualistic phenomena on the sly, has had automatic writing which cannot be explained away on any foolish theory, and he is too intelligent to doubt the fact of spirit communication.

Katy, his servant, is also a good Catholic and an enthusiastic believer in the communion of the saints. She knows all about the Professor's seances, and, although cautioned to secrecy, she is anxious for the priest to know the great truth, and in her zeal for this, she risked a little trespass on her taboo, and even went so far as to try to help the cause a little by an exaggerated statement to the good father at her last confession. The priest had heard a "whisper" and he demanded of Katy to tell him the truth about



the Professor's seances. She said: "O, Father, the Professor has got a tilligram from Our Lady, by word of mouth, in her own blisssed hand writin', jist like I got from the praste in Californy when poor Mike was kilt!"

That was all that Katy's Confessor wanted to know about Spiritualism and will probably satisfy him to the end of his earth-life, just as similar gossip and the twaddle of conscious or unconscious frauds satisfies many another great man, who never has and never will venture, like the shrewd Professor, to investigate honestly on their own account. Or, if like him they do investigate and find out the truth, they will "whip the devil round the stump," and try to steal the beautiful philosophy while pretending to accept some silly theory utterly inadequate to account for the facts of the phenomena. As for instance, a late sermon in Washington City, by Dr. Tallmage, wherein he clearly shows that he is not ignorant of the truth of Spiritualism—but wary—oh, so wary. Perhaps his craft is in danger. Who knows better than he?

J. MARION GALE.

### Public Phenomena.

In an article on page 2 of the JOURNAL for Feb. 23, Prof. Loveland proposes to "settle the fraud question." I am as much opposed to fraud as any true Spiritualist, but it can never be rooted out in the way he suggests. I agree with the writer, where he says that profanity, etc., should not be used on the public platform, or elsewhere. No honest and sincere psychic would use vulgar language. He says that all tests should be excluded from the public platform, where the frauds have flourished, for there has been the greatest pay. In this I do not agree with Prof. Loveland, and will try to prove that he is wrong.

In an editorial in the same issue, on page 5, I am glad to see that we are warned against the fakers who are coming to this coast. These fakers use the public press instead of the public platform. It seems to me that Prof. Loveland, on one side of the fence, fails to see what is being done on the other side. The day will come when those "fighting public tests" will take a back seat, and the phenomena and philosophy will work together; until then Spiritualism will not grow. If a good inspirational speaker and an honest, well developed test medium should join forces, the meeting places will be crowded. Prof. Loveland should remember that in one of his lectures in Oakland he stated that he was convinced of the truth of Spiritualism by a test, yet he speaks against public tests. He says that test mediums have disgusted and repelled the most intelligent portion of the community; that their reputed tests have largely failed to convince, as it is impossible on the public platform, to furnish test conditions. In my experience as a public test medium or psychic I have found it very different, and have had as intellectual people in my audience as could be found anywhere.

Prof. Loveland claims that no convincing test can be given on a public platform. Tests of a convincing nature are often given, converting many a stray soul. Dr. Peebles can no doubt inform Prof. Loveland upon the phenomena. He says in one of his lectures that mediums, or so-called Yogas of India, give their test seances in the open air, instead of in halls, churches and parlors. If we study the law of natural phenomena, there is no reason why this cannot be done.

It is said that there is too mixed magnetism, confusing the medium. That all depends on the medium's unfoldment. I have read psychometrically, from eight to ten articles, all held in one hand, not knowing who the owners were until the articles were read. Thousands can testify to this. We need more light, not so much prejudice. Let the philosophy and phenomena stand together, and victory will be ours.

Oakland, Cal.

M. MUEHLENBRUCH.

### Jaccoliot's "Bible in India."

In an article in the JOURNAL of Feb. 16, Prof. J. S. Loveland names me in connection with the trustworthiness of the "Bible in India," by Louis Jaccoliot. Many years ago I published in prominent Spiritualist and Freethought papers the truth about Jaccoliot's writings, and I feel little inclination for doing the work all over

again. Every well-informed person knows that Jaccoliot's books are beneath contempt, utterly worthless,—collections of falsehoods, forgeries, ignorance and rubbish. I have made a careful study of Sanskrit literature, in all its branches, for nearly twenty years; and I emphatically and unqualifiedly assert that no dependence can be placed in anything this pretender says about the Sanskrit language or the Sanskrit literature.

Soon after the "Bible in India" was published Max Müller published in the *Contemporary Review*, April, 1870, an essay, in which the true character of Jaccoliot's book was pointed out. I advise Prof. Loveland and any others who may have been misled by Jaccoliot's falsehoods, to read this essay in full. It can be found in Müller's "Chips from a German Workshop," volume 5, pages 98 to 132. I quote therefrom this extract. Müller says: "Many of the words which M. Jaccoliot quotes as Sanskrit are not Sanskrit at all; others never have the meaning which he assigns to them, and as to the passages from the Veda, . . . they are not from the Veda; they are not from any old Sanskrit writer,—they simply belong to the second half of the nineteenth century." (Page 128). In other words, the matter in Jaccoliot's book is very largely a forgery of the nineteenth century, and cannot be found in the Veda or any other Sanskrit book. Again, Max Müller, in his "Science of Religion," N. Y., 1872, pp. 20, 21, speaking of the purported passages from the Brahmanic sacred writings in Jaccoliot's "Bible in India," says: "No Sanskrit scholar would hesitate for one moment to say that they are forgeries;" and he calls these forged passages from the Vedas "the folly of the nineteenth century, and not of the childhood of the human race." Every Sanskrit scholar in the world knows this to be true, and all will endorse every word that Max Müller has said about Jaccoliot.

The leading Sanskritist of America was my friend, the lamented Professor W. D. Whitney, of Yale. Prof. Whitney brands Jaccoliot as "a bungler and a humbug." (Quoted in "Isis Unveiled," ii., 47.) In a letter sent to me for publication June 13, 1883, which was published soon after in the RELIGIO-PHILOSOPHICAL JOURNAL, Prof. Whitney said, "All you assert against Jaccoliot is the truth itself; a humbug and a deceiver he is from beginning to end, and as I cannot help believing, also a deliberate one." I have always agreed with Prof. Whitney that Jaccoliot was a deliberate forger and falsifier. Prof. John Fiske, of Harvard University, one of America's soundest scholars, a non-Christian scientific rationalist, calls Jaccoliot's "Bible in India," "a very discreditable performance," "a disgraceful piece of charlatanry written by a man ignorant of the very rudiments of the subject which he professes to handle." ("Myths and Mythmakers," pp. 205, 206). The New York Nation, one of the leading American exponents of the best scholarship of the age, in the number for July 7, 1881, in speaking of Max Müller's essay above quoted from, says, "The most valuable part of it is its exposure and denunciation of Jaccoliot's 'Bible in India,' that worthless work, half-ignorant and half-lying, which in our country also has obtained in certain circles a strange popularity and credence, and has to be constantly combated in the interests of sound knowledge."

A radical anti-Christian book called "Bible Myths and their Parallels in Other Religions," by T. W. Doane, contains a vast mass of unreliable and fictitious matter, bogus Bible parallels, derived from Godfrey Higgins, Robert Taylor, and others; but it draws the line at Jaccoliot and Kersey Graves. Not a line does it quote from these two forgers and falsifiers, and it quotes approvingly John Fiske's estimate of Jaccoliot.

As Prof. Loveland has asked that some samples of Jaccoliot's falsifications be indicated, I shall give a few. Jaccoliot says, "Zeus, in Sanskrit, signifies God, supreme;" and he gives an alleged history of the Hindu savior, whom he calls Jezeus Christna, born of a virgin named Devanaguy. Jezeus, in Sanskrit, means the pure, divine essence, he also tells us. The whole of this is not only false, but ridiculously silly, and it proves that M. Jaccoliot does not even know the Sanskrit alphabet or the sounds of the Sanskrit letters. Such words as Zeus, Jezeus, Christna and Devanaguy are absolute impossibilities in Sanskrit. There is no letter "z" in Sanskrit, and no sound in it corresponding to it; so Zeus and Jezeus cannot possibly

be Sanskrit. "Chr" is an impossible combination in Sanskrit. "Ch" is always pronounced as in "church," and can never be followed by "r." In the word Christna, the "ch" is sounded as "k," and in Sanskrit this sound is always represented by the letter "k." The bogus Christna is spelled Krishna in Sanskrit, always and only. Devanaguy is also an impossible word in Sanskrit. The letter "y" is always a consonant and never ends a word. No word in Sanskrit can possibly end in "uy." "Guy" is a Sanskrit absurdity, an unpronounceable combination unknown in Sanskrit. The mother of Krishna was Devaki, and the fictitious word Devanaguy was never heard of in India. She was not a virgin, and the bogus virginity of Krishna's mother was never heard of in Indian literature. She bore seven (7) children to her husband before Krishna was born. A virgin forsooth!

Jaccoliot, in his "Bible in India," gives a history of the virgin mother of Christna, or Devanaguy, and a history of Christna, purporting to be taken from old Sanskrit books. Nearly all that is said of both Christna and his mother is fictitious, or nineteenth-century forgeries. Part of this forged matter is alleged to be quoted from the Bagaveda Gita. There is no such work as Bagaveda Gita. What is meant is the Bhagavad Gita. Jaccoliot dishonestly changed the termination "vad" to "veda," to deceive his reader into thinking this book was one of the Vedas. It is not a part of the Vedas, but is one of the latest interpolations in the more modern Mahabharata. Neither does the Gita contain a history of Krishna, and, with one exception, the incidents in Christna's life that Jaccoliot quotes from the Gita are not in that book. It is the Bhagavata Purana, not the Bhagavad Gita, that has the life of Krishna in it; and a good deal of what Jaccoliot quotes as from the Gita is a grossly distorted, lying perversion of what is in the Bhagavata Purana. The Gita was written probably about the second century after Christ, while the Purana was not written till A. D. 1000 or later. Jaccoliot was either so ignorant that he confounded the Gita with the Purana, or he purposely and lyingly named the Gita as the authority for his statements about incidents in the life of Christna parallel with those in the life of Jesus Christ, because it is the older book of the two. As the Bhagavata Purana was not written until nearly or quite a thousand years after the Christian gospels, and as no trace of anything in Krishna's life parallel with that of Jesus can be found in any Hindu book written before the gospels, if there was any borrowing done (which I do not believe), the Hindus must have borrowed from the Christians and not vice versa.

An entire chapter in the "Bible in India" is devoted to an alleged Hindu account of the creation of man. We are told that according to the Indian sacred books, the first man was named Adima, and the first woman Heva; the Lord gave them Ceylon, a terrestrial paradise, to dwell in; they were tempted and fell; the woman was rebuked and a redeemer promised as a divine incarnation born of woman; and the pair were expelled from this paradise. The whole of this is a lie and a forgery. None of it is in any Indian sacred book. Such names as Adima and Heva are unknown in Sanskrit, nor is Ceylon named in the sacred books as the home of the first human beings. The temptation and fall, the address to the woman, and the promise of the savior are all unheard of in Sanskrit literature. Every bit of this tale is a nineteenth-century forgery.

The foregoing samples of the unreliability of the "Bible in India" show the character of the book as a whole. It teems with just such falsehoods, forgeries, blunders, and rubbish as those named above. It is one of the most disgraceful books ever published. It is much to be regretted that a man like J. S. Loveland should have been misled by so scandalous a production as this.

WM. EMMETTE COLEMAN.

San Francisco, Cal.

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1429 Market St., bet. 10th and 11th Sts., San Francisco.



# The Religio-Philosophical Journal,

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SAN FRANCISCO, CAL., MARCH 2, 1899.

## God in the Constitution.

A correspondent of the *Progressive Thinker* asks Hudson Tuttle the following question on this subject: "You assert that the name of God was purposely left out of the Constitution. How do you know this, and that it was not an omission from thoughtlessness?" He replies thus:

All that has been preserved of the writings of the framers and fathers of the Constitution, show that it was studiously and purposely omitted. One hundred and ten years ago, soon after the adoption of that wonderful instrument of government this very objection was acrimoniously discussed, and the churches began the cry about God being left out. To the Presbyterians of New Hampshire when they complained that an acknowledgment of God had been omitted from the Constitution, George Washington wrote a letter published in the *Massachusetts Sentinel*, 1789, in which he said that religion was left out of that document, "because it belonged to the churches and not the State."

"Religion," said Madison, discussing the same question, "is not within the purview of human government."

Benjamin Franklin, in a letter to R. Price, Oct. 9, 1780, wrote: "When a government is good, I conceive that it will support itself, and when it cannot support itself, and God does not care to support it, so its professors are obliged to call for help on the civil powers, it is a sign, I apprehend, of its being a bad one."

Justice Story, the most distinguished jurist that this country has produced, said: "It was deemed advisable to exclude from the National government all power upon the subject. The Catholic and the Protestant, the Calvinist and the Armenian, the Jew and the Infidel, may sit at the communion table of our national councils."

A treaty adopted between the United States and Tripoli, Nov. 4, 1796, recites, in the eleventh article, as a reason why harmony with that Mohammedan country could be preserved, that "the government of the United States is not in any sense founded on the Christian religion." This treaty was signed by George Washington.

No one but a bigot would desire to break up the foundation of this government and bring about the civil contention which would surely follow, by allying Church and State. The duty of every citizen, irrespective of party bias or religious views, is to oppose all attempts, under whatever name they are made, to secure official recognition of any religious system. The memorable words of Grant at Des Moines, in 1875, should never be forgotten: "Keep the Church and State forever separate."

This is very important, and the facts quoted should be put on record, for use in the coming conflict with the churches on the adoption of an Amendment on this point.

"Guilty of all charges" was the verdict in the case of the Rev. F. E. Vance, at Piqua, O., mentioned last week, and he is suspended from the ministry. Rascals abound everywhere.

## Chicago Mass Meeting.

The three-days' Mass Meeting in Chicago was a grand success. Dr. N. F. Ravlin gave the address of welcome. In it he said that the time is coming when it will be an honor to be a Spiritualist, when no longer the lip of scorn will be curled. He introduced Pres. Barrett to the audience amid the wildest applause.

Mr. Barrett said that Spiritualism was a glorious religion until about a quarter of a century ago, when it fell into the hands of free-lovers, and until the National organization was formed, six years ago, the Spiritualists were not prospering. Now all was going smoothly.

Dr. Emma Nickerson Warne spoke in favor of phenomena as the foundation upon which Spiritualism rests. She believed it was best to have charity for the phenomena-seekers and workers. She spoke for the home circle, saying, it were better for us to open the doors of our homes and let our spirit friends come to us, than to try to get them at a seance at a dollar a head.

At the first evening session Moses Hull was to have given the lecture, but being sick in bed, Dr. Ravlin was substituted. He spoke of the exoteric and the esoteric in Spiritualism, and from start to finish entertained the vast audience with his profound thoughts, to perfect captivation, and by his wit and sarcasm into uproarious applause. He touched severely upon the present system of marriage, spoke strongly of the nefarious medical laws; he assailed error from every side and in closing, holding before him a beautiful bouquet as the power of concentration, floated out into the realm of the beautiful, on a most magnificent flight of eloquence, holding his auditors perfectly spellbound.

The other speakers were Mrs. Cora L. V. Richmond, Thomas Grimshaw, Mrs. Marian Carpenter, Dr. J. H. Greer, Pres. Warne, Dr. Dutton, Dr. J. H. Severance, Mr. Bowen, Dr. J. H. Randall, J. C. F. Grumbine, Mrs. Georgia G. Cooley, and others.

Resolutions in condemnation of the medical bill before the Legislature of Illinois were passed by unanimous vote.

The meeting was a great success, and will do much good for the cause in general.

## Charlatans and Mountebanks.

These abound in all departments of life, and Spiritualism is no exception. Such are an abomination, and a snare, and should be avoided. *Dawning Light*, in a late issue, mentions them in this way, which the RELIGIO-PHILOSOPHICAL JOURNAL heartily endorses:

Those who practice these swindling performances are in no sense mediums for spiritual phenomena and are just as liable to be good Catholics or good anything else, posing as spiritual mediums, to swindle any and all who are so unfortunate as to be induced to visit their shows. It is the misfortune of Spiritualism that there are scoundrels who in order to make money will hide their rascality under the sacred name of "medium," to swindle whomsoever they can. These reflections are brought out by the recent exposure of a woman in Houston, Texas, calling herself Mrs. Dr. Fiske. The exposure was complete and the woman made haste to leave the city.

That excellent paper the *Banner of Light* says on this subject: "Spiritualism has the eternal truth behind and beneath it. It rests upon the solid rock of fact, and has no interest whatever in fraud and chicanery. Those who claim to be Spiritualists and continue to defend dishonesty are greatly to be pitied, for they will have to suffer much on earth, and expiate many sins in bitterness and sorrow after they enter the spirit life. We believe in clinging to the foundation of truth, and hold that every form of wrong should be thoroughly exposed. To this end we shall continue to labor, and trust to the approval of conscience for our reward."

The *Dawning Light* heartily agrees with the *Banner* and will willingly co-operate with all true Spiritualists in driving the swindling masqueraders from the field. Let us have good, true Spiritualism or none at all. A good way to checkmate those dishonest persons who represent themselves as spiritual mediums is to demand positive proofs of their identity and the genuineness of the manifestations which they

claim to produce. No honest medium can object to these requirements, and any one who objects to furnish these proofs should be looked upon with suspicion and avoided.

The *Modern Philosopher* recognizes the fact that Vital Force is the Occult power which manifests itself in mind-reading, and also in hypnotism, and that to its study also we must look for whatever of scientific knowledge we may attain as to the phenomena of Spiritualism.

In an age of superstitious barbarism, men are taught, from their infancy, to believe that Nature is but in the very dawn of its existence, and that a few thousand years are the utmost extent of its duration. No sooner are they informed that the human species are natural to the system of things, and that the infinite universe is of eternal existence, than instantly they revolt at an idea so contrary to that with which they had seriously been impressed; and, placing confidence in the dreams of their ignorant predecessors, they are insensible to the voice of reason and the simplest operations of Nature. Reason and reflection would convince mankind that millions of years are but as moments in duration; that the events which are daily obvious are but the ordinary incidents that ever have happened and ever will happen; the clear and simple inferences that might have been induced, have been lost amid the dreams of superstition.—*Sel.*

Never condemn a person for holding an opinion which you are unable to controvert.

## The Reviewer.

SOMNAMBULISM, by Arthur L. Webb, with a critical review by Sydney Flower, LL. D., editor of *Suggestive Therapeutics*. 45 pp. Chicago: C. H. Kerr & Co., 56 Fifth Ave. Price 25 cents. For sale at this office.

The reviewer is opposed to public exhibitions of hypnotism for amusement, but favors its use, as a therapeutic agent, by medical men.

Dr. Flower says: "Its value to the physician and to the psychologist cannot be estimated. It affords a means by which the power of the mind to heal the body may be manifested. Whether it is called Christian Science, faith healing, mental healing, osteopathy, massage, bone-setting, or suggestive therapeutics, the fact remains that the power itself is the power in the person cured to heal himself. Who shall name this power? Let it be the divine spirit, the soul, the subconscious mind, anything you will—it is there. I believe that hypnotism, rightly applied, is the most successful, because it can be the most universal method of calling this power into action. Yet I know, and see as clearly as I see the daylight, that hypnotism is only a means to an end. The time is coming, though you and I will not live to see it, when men's lives will be something more than the reflection of the suggestions of other men."

SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocaber. Price \$1.00. For sale at this office.

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Those who look lightly on this subject or refuse to buy the book, spite themselves, for the author can afford to do without the small sum he would receive from them, while no one can afford to be without this work at any price.

We club this with the JOURNAL and send it one year and this book for \$1.50—a saving of 50 cents to each subscriber.



## An Enchanted Land.

There's a mystical land we've all been in,  
That changes with but a thought;  
It lies in the realm of Here and There;  
'Tis lighted by hope and dimmed by despair,  
And ever in silence sought.

It holds all the joys and sorrows of life  
And thoughts of the long ago;  
The dreams and the hopes we wish fulfilled,  
The pictures of those who in death are stilled,  
And fancies we would were so.

Yet, in that land we hear voices long dead,  
And part of an infant's prayer,  
With fragments of song that nobody sings,  
And long-broken vows and pieces of rings,  
And memories that are dear.

There are phantom straws that we clutch with  
hope,  
And plentiful mounds of clay;  
But we treasure them, and we love them so,  
For they bring back memories of long ago—  
The joys of a long gone day.

There's a stream that runs in that mystic land,  
'Tis called the River of Tears;  
It flows with a sad, sad musical rhyme,  
With a big, broad sweep and a surge sublime,  
And blends with the Sea of Years.

We fain would live in that mystical land,  
That often a truth it seems,  
But the spell it breaks and we hear the roar  
As we drift far off from the fairy shore—  
From the land of hope and dreams.

WILLIAM J. WEIDEMAN.

**The Secret of Life, or Harmonic Vibration**, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

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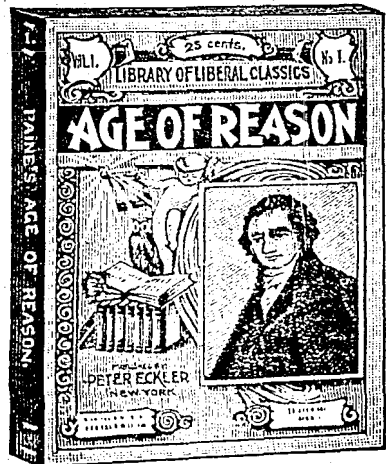
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## Local News Summary.

Edited by M. S. NORTON.

**Progressive Spiritualists.**—Last Sunday evening's services in Occidental hall were conducted as usual, with President Rider at the helm. The topic of Mrs. Lillie's address was, "The Spiritual Outlook." The speaker took an optimistic view of the situation, and sees in the difficulties encountered, the elements of growth. Everything which pertains to human life is included in the survey of the spiritual landscape. Death has lost its sting and the grave its victory. The chasm between two worlds has been bridged. The pulpit and pew, the press, the family circle, and the individual mind, have all been permeated with spiritual thought. The God within, ruling over his kingdom in the human soul, is being recognized; and the value of life is being appreciated. The outlook is good; and encouraged by the victories of the past, let us press forward to greater achievements. Life is worth living. Let us sing and smile away its cares, creating sunshine within, which will bring the dawning of a better day. A fine poetical improvisation was given by Mrs. Lillie upon the "Awakening of the Spiritual Sense." Mr. Lillie contributed a song, Mrs. Cooke presided at the piano, and thus passed into history another effort to still further illuminate the the spiritual outlook.

**Circle of Harmony.**—Mrs. Logan was happy last Sunday—with a warm hall, good audience, plenty of good music and good speakers. The meeting opened with invocation and opening remarks by Mrs. Logan. The music was furnished by Mr. McNorton and Mr. Keller, with piano and accordion; Mrs. Clark, inspirational song; Mrs. Dunkel, both vocal and instrumental. Mr. Downing of Boston, Mrs. Smith, Attorney Welker, Mrs. Rhoda Gray, and Walter Hyde, addressed the meeting. Mrs. Sophie Seip gave a few psychometric readings, and altogether the meeting was full of interest and instruction. These meetings are held every Sunday at 305 Larkin St., at 1 p. m. All welcome.

**Mrs. Drew's Meeting.**—Mrs. Drew and Mrs. Robinson had a splendid audience last Sunday night, at 909 Market St. Many young people and skeptics are confronted by unanswerable arguments from the mediums. Those "back numbers" who are trying to drive all phenomena off the public platform, will find that this kind of test mediums don't "drive" readily. They still continue to do business at the "same old stand."

**Universal Spiritual Association.**—On Sunday, Feb. 26, the subject for consideration was "Will power." But little was accomplished because so little is known of the subject. The audience was treated as usual, to the "dry rot" of total depravity, vicarious atonement, blood baths, etc. Next Sunday the subject will be "What is True Religion?" at 20 Eddy St. 12 m., sharp.

**Mission Lyceum Party.**—The Continental party given by the Mission Lyceum on Feb. 22, was the greatest success yet attained by this young organization. Excelsior hall was beautifully decorated with the stars and stripes, and each person present displayed the national colors in some fashion. Miss Mabel Pfeifer and Miss Etta Werner were in costume representing George and Martha Washington, and led the grand march. The program began with "America," by the audience, followed by an address by Conductor W. T. Jones. Piano solo, Miss Lena Clarke. Recitation, Myrl Colby. Piano solo, Frank Indig. Recitation, Walter Gonzales. Musical selection, Golden Gate Orchestra. Recitation, Miss Tuppen. Vocal solo, violin and piano accompaniment, Mrs. Gross and Mr. Byrne. Recitation, Mr. Haverky. Club swinging, Sewell Beawlinger. Recitation, Etta Werner. "Sword of Bunker Hill," W. T. Jones. Remarks by Mrs. Addie L. Ballou. Piano and violin duet, Blanche and Olive Theil. Fancy dance, Georgia Bacon. Recitation, Wm. Rider. Fancy dance, "America," Mabel Pfeifer. Then came dancing and refreshments. Many turned away not able to gain admission to the hall, and the reputation of the Mission Lyceum for first class social entertainments is firmly established.

**Ladies' Aid Supper.**—A musical and literary entertainment as well as refreshments and dancing, was the program at Occidental hall on Friday evening, Feb. 24. Miss Daisy Place sang a solo and encore. Miss Bessie Jolly recited "Aunt Tabitha." W. T. Jones sang "The Sword of Bunker Hill." Mr. Robert Fannigan, a song and encore. Mrs. B. F. Small, president of the society, spoke of the growth, prosperity and general helpfulness of the Aid and returned thanks for generous support. The supper was up to the usual high standard of Ladies' Aid suppers, and was fully appreciated. Among those who were active in efforts to entertain and serve their guests, we noticed Mr. B. F. Small, Mrs. Jolly, Mr. and Mrs. Smith, Mr. and Mrs. Lillie, Mrs. Fuller, Mrs. Crocker, and Mrs. Place; while Mrs. Sadie Cooke served alternately at the piano and in the kitchen with equal grace and execution. Prof. Fedderson furnished the music for dancing, to the satisfaction of all. Look out for the unique program to be presented by Mrs. Hickey and Mrs. Hickey on the second Friday evening in March.

**A Spirit's Return.**—On Thursday, Feb. 23 while giving a sitting to a strange lady in my room, the name of Moore, was written in the atmosphere. The sitter did not recognize the name, and the spirit of Judge Moore, recently deceased, stood close beside me; and I saw him as distinctly as in life. In his usual quiet way he said, "I intend to be with you in the future," and was gone. I thought his many friends would be pleased to know that he has learned how to communicate so readily, and promises more in future.—MRS. JENNIE ROBINSON.

**Provident Trust Co.**—On Wednesday evening, Feb. 22, Occidental hall was occupied by this Company with a propaganda meeting; Mrs. Helen Moore presided. Prof. Mansfield and Miss Severance rendered a violin and piano duet. Mr. Gardner then gave a recitation, and Mr. Clark made a very pleasing and timely talk, explaining the objects of the society. Mrs. Stoddard spoke of a similar movement in England some years ago, which was very helpful to its members. Mr. J. T. Lillie spoke a few words of commendation, and the meeting closed with a vocal duet by Miss Severance and J. T. Lillie. The principle upon which this movement is founded is co-operation, which is the fundamental principle of successful life. All are invited to investigate. Meetings every Wednesday evening. All welcome. Admission free.

**Castle Dancing Club.**—This Club will give an entertainment Saturday evening, March 4, at 909 Market St. The program will be musical and literary, to conclude with a cake walk for a prize, after which there will be a social dance. Mrs. Louisa S. Drew is president of this club, and insures every one who comes a good time. Admission, gentlemen 15c.; ladies 10c. The program will begin promptly at 8 o'clock.

**A Benefit Entertainment.**—The Children's Lyceum and Ladies' Aid Society will join in an entertainment for the benefit of Mrs. Swartz, in Occidental hall, Friday evening, March 24. Tickets, 25 cents, admit two. A good program, followed by a dance, will be the order of the evening. The beneficiary is a daughter of Mme. De Roth, a well-known medium of this city, long since deceased.

**The State Board** meets next Saturday at 8 p. m., at 1423 Market St., San Francisco.

**Personals.**—We are pleased to announce that Mme. E. Young is very much better, and hopes to resume her public work in the near future.

We notice that Mrs. Sophie Seip, the well-known medium, has located at 1724 Market St., just across the street from the JOURNAL office.

The friends of Mrs. M. A. Bryant must not forget that she is located at 110 6th St. Let the fraternal spirit prevail and our mediums be sustained.

Mrs. L. Egerberg, a prominent Spiritualist and medium of Sacramento, is visiting the city for a few days.

Mr. F. H. Prior, commercial traveler, and husband of Mrs. Loe Prior, the well-known medium and lecturer of Atlanta, Ga., is in the city for a few days.

Mrs. Hendee-Rogers, the oldest medium on the Pacific Coast, is nearly exhausted in caring for her husband who is very ill, and would be glad to have her friends call at her rooms, 1004 Market St., San Francisco. Let us all aid her and her good husband, by words of cheer and substantial acts of kindness.

Mr. and Mrs. D. J. Moran and family, of Denver, are now located at 311 Capp St., San Francisco. Mrs. Moran is a well-known psychometrist, while her two children are said to have remarkable powers as physical mediums.

**Dr. J. L. York**, by unanimous request of his audience last Sunday, will continue his Sunday evening lectures for another series. All are cordially invited.

**Dr. C. W. Hidden** has been engaged to deliver the address at the Soldiers' Monument before the General Gilman Marston Command, at Portsmouth, N.H., on the morning of Memorial day. It will be his third Memorial day address in the city of Portsmouth.

**Dr. L. Schlesinger** is doing good work in Meridian, Miss., by giving convincing "tests" from the spirit world, and giving messages to the people from their spirit friends whom they only thought of as "dead." He has also cured many of the people of alcohol and tobacco habits. He wants the aid of a good lecturer to keep up the interest, and build up the cause.

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### Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month. Semi-monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p. m. Take Elevator.

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VOL. 36.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MARCH 9, 1899.

1429 Market-st.  
Between 10 & 11th-Sts.

No. 10.

## THE BORDERLAND.

### HAPPY BROWN.

No matter how Smith felt, if weary and worn,  
And Jones ne'er felt worse since the day he was born,  
Ask Brown how he felt and with joy he would say:  
"I never felt better than I do to-day."

No matter if Black came down town with a pout,  
And White was unhappy because of the gout,  
Ask Brown how he felt, and if early or late,  
He always replied: "I am feeling first rate."

If business was dull, and old Bowzer felt bad,  
And because stocks were down Mackenzie felt sad,  
Ask Brown how he felt, and it seemed his delight  
To say with a smile: "I am feeling all right."

If Brooks were complaining about his hard lot,  
And Watson was grumbling because it was hot,  
Ask Brown how he felt, and he quickly would vow:  
"I ne'er felt as well as I'm feeling right now."

No matter what came, thunder, lightning, or rain,  
If good times are hard, Brown would never complain,  
And this is the story the neighbors tell:  
That when Brown was dying he said he felt well.

—Boston Globe.

### Psychic Experiences.

Pres. Harrison D. Barrett, who was lately in Chicago attending the Mass Meeting of Spiritualists, was interviewed by a reporter of the *Chicago Inter-Ocean*, and gave the following account of things which came under his personal observation:

#### AN EXPERIENCE IN TEXAS.

"Three years ago I was on a trip through Southern Texas," said Mr. Barrett, "and I visited an old friend, a medium, who, however, has not practiced professionally for years."

"Would you like a slate-writing?" asked Mrs. Fink.

"Certainly," I replied; "nothing better. But do you think the spirits will come?"

"Oh, yes, I know they will," said the old lady. She then gave me a thin board table about two feet square. Well, it was hardly a table—just a thin board. On this board were several slates. I took the slates and examined them thoroughly, even running my knife around the edge to make sure they were not covered with rubber. Then I washed them clean and dried them in the sun. I did that because if there is any chemical writing on a slate, invisible under certain conditions, the sunlight is likely to destroy it. I examined the board to see that it was not double and had no secret receptacle of any kind. Then the medium held the slate under the table with the left hand, while I placed my left hand on top of hers. I held her right hand on top of the table. Mrs. Fink said:

"Should you not like to see the spirits write?"

"Oh but if I look they will quit."

"Try it?"

"So I raised the thin tablecloth and looked under. I saw a manifestation which I have never seen or heard of before. Of course, no one else saw it, and it rests on my word alone. The medium lowered her hand so that there was a wide space between the slate and the table.

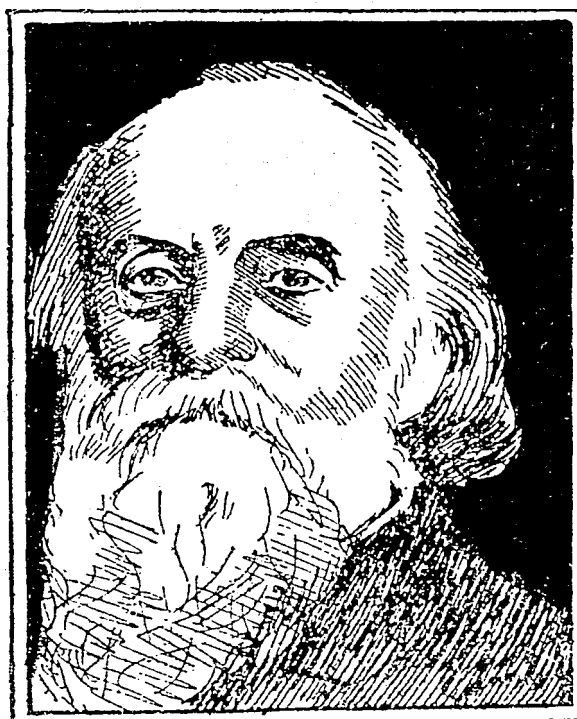
#### PENCIL FROM SPIRIT LAND.

"What looked like a beam of light shone through the window, tapering to a point between

the slate and the table. As I looked this revolved rapidly, turning over and over and tapering to a smaller point. Finally this took definite shape as a pencil and began to move across the slate. As the pencil moved a fluid diffused itself over the slate in waves. When the message was finished I found the slate was covered with moisture and I dried it in the sun. Then I could not read the message. Mrs. Fink gave me a small mirror, and holding it up before the slate I was able to read the writing very well. It was a communication from a young woman who had been dead several years, and in whose family I boarded when a student at an academy in Pennsylvania. It was signed, and mentioned incidents which convinced me the communication was genuine. Besides, I know the Texas woman had never heard of her. But the strangest part of it all was this: The pencil that I had seen form, remained, a real pencil that I could handle. It looked like pumice stone, and did not resemble the ordinary slate pencil.

"I shall keep this," I said, wrapping it up in a bit of paper.

"That won't last long," said the medium.



Dr. Lyman Abbott is a Spiritualist.

[See Page 4.]

"I held that paper tightly clenched in my hand for probably five minutes. When I opened my hand the pencil was gone."

#### EXPERIMENTS BY A SCIENTIST.

"The head of the Pasteur Institute at New York," says Mr. Barrett, "told me recently of an experiment in Spiritualism which he conducted in his laboratory. He is a Frenchman, a scientist of high repute, and a student of psychical problems. He is not a Spiritualist. He had a professional medium, a woman, come to the laboratory and undertake to materialize spirits. He constructed a plain, stout board screen. In the middle of this he tacked a little cushion, boring holes through the screen on each side. The medium was then seated in a chair behind the screen. A cloth was tied over her forehead, her head pressed against the cushion, and the cloth passed through the screen and tied on the opposite side. The medium's hands were securely bound, her dress was tacked to the screen and floor, and she was gagged. She then caused three spirits to materialize before the eyes of the professor and his assistants. They talked French and con-

versed with the scientists in such a manner as to convince them that no fraud was being practiced. They had an apparatus ready to take photographs, but, owing to some defect in the chemicals, this part of the experiment was a failure. It all took place in daylight."

Mr. Barrett added the information that the medium who had been employed is known to him as a fraud, but that he has always believed she has real powers of mediumship. Mr. Barrett also gave instances of very little children whom he has known to possess rare mediumistic power. They have had playmates to whom they were devotedly attached to whom they would talk for hours. None of the family can see these spirit playmates, and the children are invariably shy about it.

#### LITTLE CHILD'S QUEER POWER.

"About three weeks ago," said Mr. Barrett, "I was called to attend the funeral of an old friend in Western New York, and his daughter told me this story. Her little daughter, the grandchild of the dead man, had a playmate she called Tomboy. This playmate was never seen by the rest of the family, although little Mary talked and visited and played dolls with Tomboy by the hour. Mary is a shy and delicate child, with a face like an angel. On the Wednesday before her grandfather died she said, 'Tomboy told me to-day that Grandpa Hill is coming to live with her. She says he is going to leave at four o'clock, Saturday morning.' 'Good-by, grandpa, Tomboy says you are going away,' remarked the child to her grandfather when next she saw him. On Saturday morning at four o'clock precisely the grandfather died."

#### AN AGREED SIGNAL.

Mr. Barrett relates another incident which happened in his own family. His uncle, for whom he was named, said one day to a favorite niece: "Now, when I die, if I can come back I will." And a signal was arranged between the uncle and niece. The uncle agreed that he would put his hand on the back of his niece's neck and push her head forward forcibly, with ghostly fingers. He died a few years afterward, unknown to the niece. One day as she sat sewing she felt the touch of an icy hand on her neck, and her head was pushed down on her breast. She wrote and found that her uncle had died not long before.

#### A CUBAN SOLDIER.

"Excuse me, but who is your friend?" inquired Mrs. Harmon of Mrs. Austin, as the two Spiritualists sat chatting at the meeting Friday.

"My friend?" queried Mrs. Austin, looking around.

"Yes, the tall man who came in the room with you? There he stands now."

Mrs. Austin looked again, and saw by her side a young man, a member of the First Regiment, who died in Cuba.

### The Passing of the Spirit.

I had a lady patient, a Mrs. Beckman, whose husband is still living in Sacramento—Senator William Beckman. Mrs. Beckman had been sick for a long time with what proved to be an internal cancer. She had been treated by Dr. Burns' Water Cure and now desired to come to me, but Mr. Beckman not being a Spiritualist, was not willing. After a counsel of physicians had pronounced her case hopeless he sent for me. She improved in strength and decided to come to my home, where she could be with me.



She improved wonderfully and felt that she would get well, but the disease was too far advanced and the change came suddenly. I was called to her bedside just as the sun was rising and noticed a faint blue smoke or mist rising from her head as she gasped for breath. When the last breath was drawn, the mist left her head and rose above it, forming itself into the shape of the body on the bed and floated over it for some time, then slowly passed out of the room.

MRS. HENDEE-ROGERS.

### Spiritualism in Oregon.

The date of the New Era camp meeting has been fixed for July 8th to 23rd inclusive. If any mediums expect to be in this vicinity during that time, I wish they would send me their names, addresses, and phases of mediumship. It is hoped all Spiritualists and liberal-minded people throughout the Northwest, will remember this camp and make an effort to attend. We hope to have a harmonious and successful meeting.

I learn that Mr. J. W. Riley of Marcellus, Mich., ("Farmer" Riley) is now sojourning in the State of Washington for his health. He is widely known as a materializing medium.

The Brockways have been at Seattle for some time. While I do not like the way they advertise altogether, I have not yet heard or seen anything to shake my confidence in the genuineness of the phenomena occurring through Mrs. Brockway's mediumship, called independent slate-writing. I recommended her to a correspondent in Eastern Washington as a reliable medium for that phase. Finding it inconvenient to visit her personally he sent for a sitting by mail. After his letter had gone to Seattle he had a little seance with some neighbors and obtained communications by table tipping. A spirit niece reported herself present and was asked if she would not go to Seattle to Mrs. Brockway and give him a message in that way. She signified her intention to comply with the request, and the matter dropped. A few days afterward my friend received some slates from Mrs. Brockway, containing messages, all entirely satisfactory he said, and among them was a message signed by this niece saying, in effect, that she was with him at the seance in — and gave the writing as he had requested. He says in his letter to me that he did not address any questions to this niece in his letter to Mrs. B., and there was no opportunity for anyone to have communicated the information to the medium in the meantime. How did it happen? Will Garrison or anyone else who denounces all phenomena as fraudulent, explain how it was done? There is only one way left for them that I can see. It is the old method adopted by an editorial writer in the Portland *Oregonian* recently who said that many of these things could be accounted for by simply saying, "the witness lies!" Such talk seems puerile.

I have carefully read many methods of producing fraudulent slate-writing and have observed some of them, but not an explanation that I have come across thus far comes within a thousand miles of explaining the phenomena I witnessed in Mrs. Brockway's presence on two occasions. Last August I offered to pay any "exposer" who would duplicate this phenomena according to my ability. The offer has not been withdrawn. If any one will furnish an explanation of how it was done by fraudulent means that will "hold water," so to speak, he or she can have five dollars for doing it. If I have been the victim of fraud or deception I would like to find it out.

Mrs. Ella Royal Williams gave a seance last Friday evening at a private residence for the benefit of the Ladies' Aid Society of the Unitarian church of this place. It was a success in every way.

Recently a well-known "regular" physician attended one of our home seances at which the above named medium presided. I explained to him that one of the "controls" claimed to be the spirit of a physician and he would be at liberty to ask any questions he saw fit. It was the doctor's first seance. He asked the "control" several technical questions and received unhesitating replies which he pronounced not merely satisfactory but spoke very highly of the excellent language in which the answers were couched. The doctor does not believe in Spiritualism, and remarked that he should like to become better acquainted with the medium, for she "certainly possesses a remarkable fund

of information" for a woman occupying her station in life. He is a gentleman of excellent literary attainments. This interview was a good "test" for me, whether it was for the doctor or not.

Speaking of doctors reminds me that at our recent legislative session the "regulars" had a bill introduced to amend existing law relative to the practice of medicine and surgery, containing a section making it a misdemeanor punishable by fine and imprisonment for any one to practice medicine or surgery without first obtaining a license.

It provided that any person should be regarded as practicing medicine who should "claim to possess a knowledge of the cure of diseases, or a knowledge of physiological processes, and offer gratuitously or for a fee to apply such knowledge for the cure or treatment of diseases or for the regulation or management of physiological processes, or \* \* \* prescribe, direct, or recommend, or offer to prescribe, direct or recommend, for the use of any person, any drug or medicine or agency for the treatment, cure or relief of any wound, fracture, bodily injury, etc."

It excepted dentists and government medical officers and "persons rendering aid in actual and pressing emergencies where the services of a licensed practitioner cannot be obtained." The bill was introduced in the Senate by a doctor (Joseph) and passed that body, but the daily *Oregonian* denounced the measure in its editorials, and correspondents assailed the law and the "regulars" so vigorously and effectively in its columns and through other papers that on reaching the House it was referred to a committee who buried it. The doctors evidently expected to smuggle the bill through both houses, but a friend of freedom put his finger on the objectionable clause before it reached the printer and it was held up to public derision. It will sleep for at least two years.

Salem, Ore.

WALTER P. WILLIAMS.

### Hell and the Devil.

We do not tell you there is no hell, no punishment, no consequences following upon the transgression of law; on the contrary, a truly spiritual philosophy, while it denies the dogma of God's wrath; while it pictures before you an infinite spirit of kindness, working through immutable laws; while it harmonizes justice with mercy, it points you to all the consequences following upon transgression as inevitable, telling you God does not remit a penalty; because were he to do so he would undo his own work, and take from you the opportunity of preparation for a holier and happier state of being.

If justice is satisfied in having the innocent instead of the guilty suffer for the sins of the latter, will it not be eternally contrary to justice for the wicked to suffer for their own sins, after Jesus has suffered all they deserve? If you deserve to be eternally punished, and Jesus has endured that punishment for you, and you are still to endure it yourself, how can the punishment suffered by both be according to your deserts? Will not the punishment inflicted upon Jesus and yourself be double the amount deserved? And if God inflicts double the sum of punishment that sin deserves, and also lets some escape unpunished, will our orthodox neighbor please explain how and why their "God is wise, merciful, benevolent and just?"

They believe in a hell of fire and brimstone after death for others, but not for themselves and friends. We have such confidence in the divine goodness that if we deserve to go to hell, we hope we shall get there; because if we were not to go to hell when we deserve to go there, we shall not find ourselves in a condition to enjoy heaven. Hell, to us, is nothing more than that condition of mind where the spirit is made conscious of its wrong-doing. The fires of hell are the divine fires of cleansing and purification, and instead of God's love being in heaven and his wrath in hell, as theologians have said, he cannot be wrathful, for wrath is a mean, contemptuous impulse which is manifested in the lowest barbarism, but outgrown in the progress of humanity.

Not only do we disbelieve in the wrath of God, but the idea of the wrath of an angel, or even the wrath of a perfect man is one we cannot entertain. We believe that when you are perfect you never feel angry, never feel insulted, never wish to retaliate. When you have envy,

hate and selfishness, you have devils in your own soul, but when love becomes the abiding law these devils will vacate their throne.

To him who violates law, comes punishment slight or intense in proportion; but this punishment is remedial, not arbitrary. Nature's penalties are always just, and they are as necessary as just. They teach the ignorant and recall the careless, as well, to the sense of duty. The book of nature we may read and learn; and failing to heed it we are admonished through pain to be obedient. The thought that there is continuity of life cheers us on, and if we know we must pass through retribution and suffering the grand climax must be grander for us.

How would you feel if you believed that your dear friends had passed away to a region of eternal burning, or into nonentity, or had sunk down to a region of everlasting despair, where the soul would always be torn by sin and sorrow, without the least mitigation of the suffering? It is this cruel doctrine of damnation that has wrecked so many souls, notwithstanding the sweet influences of nature's laws which give light and hope to the transgressor. There is no fixed day of judgment at some future time, but the natural law of cause and effect is operative now and hereafter, and every one will reap what he or she sows. And so, when the great vista of spiritual existence opens before the eye of the spirit who has left the material form, when all these dark states impinging upon the material, which have been termed purgatories and hells are revealed as the means of your discipline, even though they be painful, they are acknowledged as being educational, redemptive and reformatory; for there is a divine law that works in all.

We do not say there is no hell—no place of punishment in the spirit-world. It is the theological hell and mythical devil we oppose. We are taught there are spheres or miserable places and dark conditions in that world as real as they are in this—that when we pass from this mortal life each one will gravitate to the place he or she is fitted for, according to spiritual condition or unfoldment, and that all will certainly progress above and beyond these places and conditions into higher planes and spheres.

Every spirit when asked, and when able to do so, will give a description of the spirit-world as he experiences it—as he or she realizes it. Suffering ones, or such as are tormented by regrets for follies of the past, wrongs committed against their fellow mortals, are not unlikely to regard the spirit-world as a veritable hell in some respects, and would gladly exchange places with the mortals or mediums with whom they come into communication, and even warn us against wrong-doing that we may escape like suffering.

Some persons confound heaven with the spirit-world. The spirit-world is a locality; heaven is a condition, which is another name for harmony. But in one sense of the word it may be a place, and a very small one indeed, which is in the heart of every true and honest man and woman wherever they are and whoever they may be. Those who are really in harmony with themselves and the world are in heaven; those who are at discord with themselves are in hell, and there are many thousand people occupying that locality at the present time. It is an unusual thing to find a person in harmony with himself—unusual to find one who is always speaking and acting kindly.

To find the kingdom of heaven one must conduct himself so as to merit the approval of his own conscience, win and strengthen his self-respect, as well as bring him spiritual peace, in promoting and beholding the happiness of others—must so conduct himself that he will create an atmosphere of harmony and peace around him that others may sense and inhale, and thus become happy in his presence, because he cares not so much for the laudation of the world as he does for the approval of the angels and influences of diviner life. One who exercises such an influence will of a necessity be cheerful himself and find happiness in the joy that he brings to other lives. Although his surroundings are lowly and his circumstances on earth prove humble indeed, yet will he find a well-spring of quiet contentment bubbling up in his heart and flowing out into other lives.

Spiritualism has encouraged humanity to action and aspiration, instead of discouraging with theories of inability, depravity and endless punishment. Its mission is to cleanse us from the grossness of error and habits that degrade and destroy, by teaching the right way of living



as a preparation for finer spiritual unfoldment. It comes not to teach the human family how to die, but how to live just and true lives; not that God will damn them if they do not or bless them if they do, but by a wayward course they will damn themselves, and the blessings which they desire will be put farther away from them. The sinner will feel his sins and degradation in all their keenness; yet that suffering is not eternal, though it will not be removed entirely until all the sins and errors and faults of life have been atoned for in good deeds, thoughts and words emanating from an aspiring heart.

Spiritualism is a savior to rescue from the fear of death by giving a knowledge of life; to save from the fear of hell by the teaching that there is no hell except what the erring soul has within itself, and from that hell there is no purification and deliverance, except as the soul progresses toward the kingdom of heaven which is within. It is as impossible to escape from ourselves and the consequences of our lives as it is to live without breathing. A spirit weighed down by its consciousness of misspent days, misapplied powers and energies, bowed down by its load of past wrong-doings and follies, darkened by its work neglected and duties unfulfilled, may be able by its own desire and by the aid and sympathy of others, to rise out of this darkened condition into the light, to work his salvation from sin and his way to righteousness.

This is a work of progression beyond church creeds and superstitions, out on liberal ground, from under the dark shadows of orthodoxy and Catholicism. It is a work of progression upward and onward toward that which is right, pure, true, just and wise; and that which a spirit or mortal acquires in achievement is all his or her own to have and enjoy, according to capacity or merit. All human kind will finally progress to a holy and happy state in the spiritual realms.

The power that knowledge brings strikes off the fetters forged by ignorance, fear and superstition, and frees man from the bonds with which credo-theology had bound him. It is this knowledge that makes men free indeed and casts out all fear regarding our future state, for it shows us clearly that each individual possesses and must exercise the power that determines his future condition—it shows us that there is no savior to bear the consequences of our wrong acts for us; neither is there an angry God to condemn and punish. It teaches that to our own conscience and to the divine within us, are we alone to look for judgment. It would be a vain and useless thing to set up a higher authority than man's own conscience, for that is the final tribunal at which he is judged.

Orthodoxy does not give time enough; it narrows all opportunity for development down to this little earth-life. Instinctively the soul knows it needs more time to perfect itself—Spiritualism comes to tell us that time is given—all time, yea, all eternity is ours for future development.

Spiritualism is in the air. Men may shut their eyes, may stop their ears, may turn their backs, yet such is the power that it does, despite all opposition, take hold of the human heart. There is a mighty spirit power aiding in breaking down the massive walls of old theology, for they must crumble and fall and pass away. This mighty truth shall conquer and its light must shine and penetrate a creed-bound world.

A. H. NICHOLAS.

### The Burning Question.

The trouble with Pacific Coast Spiritualists at the present time is one that has followed our truth ever since its 1848 inception. When came the spirit world's re-discovery at Hydesville, it was the theory of those who had "interests," that Spiritualism was either a delusion or an imposture; and the desire to crush it generally made it the latter. From that time on, the tocsin cry of outside enemies has been "fraud!" This, however, is the natural outcome of a new truth's introduction.

If this were all, it would have nothing to fear; but unfortunately we have a large class posing as believers who make it their especial business to help these enemies by working on exactly the same lines. Without perception of the difference between a truth and a crime, all their investigation is conducted on the theory that mediumship is some sort of a crime and the medium is the criminal. It is not the truth of spirit existence and return that seems to be wanted, but some flaw in the medium's character.

The same persons when purchasers of any material necessity will only ask if the article is good for the use designed, without calling in question the character of the salesman. It is certainly very desirable that all persons through whose agency is given to the world a knowledge of the future life, should be clean in every respect; yet the matter of evidence is there, or it is not; it is either positive, doubtful or absent from the manifestation.

This class insist on what they call "test conditions," which are proven to be fads or whims only, by the fact that if successful the projectors are no more satisfied than before, but invariably plan others. They seem not to know that all evidence is contained within the manifestation itself and not in safeguards against deceit, planned by those who are ignorant of the *modus operandi*.

There are two methods of investigation: the scientific and the police-detective. In the first, the investigator is in the position of a guest—does not pretend knowledge, but is there to learn. He concedes for the time being, the claim made, expects the operator to manage the entire experiment and reserves only the right of judgment on the results shown.

With the latter method it is put down as a basis that the whole thing is deception; and every device of cunning and lies is brought to bear on it for the purpose of crushing it—on the theory that if it should be true it would stand the ordeal. The would-be investigator desires to "run the show;" and on the same principle that he would deny the photographer his dark room and the telegrapher his connecting wires, he would deny every condition the spirit operators require in proving the continuity of life.

It is shameful that at the present time the person who but once attends a seance, or who is only affected by the influences from police-detective methods, can often have a hearing in the Spiritual press, while those who actually know from long and patient investigations, are refused a place because their conclusions are a strong endorsement of mediumship. Why is this? It is because our editors, much as we love and respect them for what they have done and are doing for Spiritualism, have made a grave mistake in misleading their readers through the admission to their columns of articles on the subject of fraud. Where can we find a case of like insanity among Christians? Do we ever read in their journals of fraud in the churches, immorality of the clergy or dishonesty of their members? It should certainly be our business to spot any wolves in sheep's clothing, and specially give names, places and dates for everybody's protection far and wide; but the subject of fraud as one for a paper posing as an educator, has no place. It is the truth—its facts and the infinity of details connected therewith that it is the province of a paper to give its readers. And this is why the whole subject of Spiritualism's evidence is honey-combed with the poison of misconception, so that the energies which should be given for the upbuilding of a great truth are spent uselessly in contracting this poison.

There is only one bright thing connected with this murky subject—the cause moves, in the hands of the spirit workers, despite our unreasonable blunders.

H. W. BOOZER.

Grand Rapids, Mich.

### Spiritualism and Christianity.

For several years I was an orthodox Christian, but I began to study the wonders of Spiritualism, and it is needless to say, soon became convinced that it was far superior to Christianity. I believe that if our orthodox friends would investigate the Spiritual philosophy with unbiased minds, they would become its firm supporters.

Many suppose that to become a Spiritualist one must give up all that is good, noble and righteous, and lead a miserable, ungodly life. But such is a sad mistake, for a Spiritualist must be pure and noble, or is not worthy of the name. I do not see why we should be persecuted and ridiculed. Have we not a right to our views? I am sorry to say that many would like to deny us this privilege; and we must beware lest our rights are taken from us.

Let us fight nobly and bravely for the freedom of our race; not calmly fold our hands and let our sublime cause languish, but do all in our power to advance and upbuild the most noble philosophy known to man—Spiritualism. The

battle is on, so let us band together and conquer the foe. If not, we will perish, and our cause will be no more.

E. D. JONES.

### Saw a Ring in his Pocket.

We have lately read in the RELIGIO-PHILOSOPHICAL JOURNAL several accounts of tests given by the well-known and truthful medium, Mrs. Hendee-Rogers, and it has put me in remembrance of an incident that occurred at one of her seances nearly thirty years ago.

It was a few days before the 1st day of May, 1870. On that occasion she said to me: "I see a ring in your pocket—a wedding ring." I had just purchased such a ring that day, and am sure that no one but myself knew it was there. My wife still wears that ring, which is as bright and beautiful as when my spirit friends first betrayed my secret.

J. M. MATHEWS.

Oleander, Cal.

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This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., MARCH 9, 1899.

## Dr. Lyman Abbott a Spiritualist.

On our first page will be found a portrait of Dr. Lyman Abbott, successor to Henry Ward Beecher, and pastor of Plymouth Church, Brooklyn, N. Y., from 1887 to 1899.

On Feb. 25th, the members of Plymouth Church listened to his remarks made at the last prayer meeting he attended as pastor of that church. He declared that the dead are not far away, and that spirits are near. All in all, it was a remarkable talk, and made a deep impression upon the members of Henry Ward Beecher's old church.

Dr. Abbott, in the course of his remarks, said: "I don't know; Who does? What can we do outside the realm of corporeal presence? I know I can pray for help, strength and guidance for another, and by some spiritual reality to reach another with wisdom better than my own. There is a spiritual presence which runs beyond the physical. I believe there is a spirit which death does not quench, but which it releases and makes efficacious." He adds:

I derive my belief partly from the Bible, partly from the testimony of others, and partly from my own experience.

I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open, who knows but that we could see those who have gone from us and yet have not gone from us?

This is remarkable testimony from one of the brightest minds of the present age. Surely the whole thinking world is convinced of the truth of the philosophy of Spiritualism.

Mr. Paul Gillette, Secretary of the Nebraska State Spiritualists' Association, recently gave a lecture on Spiritualism at West Point, Nebraska, and the interest was so intense that the Opera House was filled and chairs had to be brought in from neighboring halls to accommodate the audience, and then, the West Point Advertiser says, over a hundred people stood up during the entire lecture. At the close, the people thronged the platform and kept Mr. Gillette there answering questions and giving tests for over an hour. Why would that not be a good field to send some lecturer on an errand of propaganda?

Anyone sending in four new subscribers for one year, at \$1.00 each, will be entitled to a copy of this JOURNAL for one year free, by mentioning it at the time of sending the subscriptions. They need not be sent all at one time, but must all come within three months, to get this premium.

## Eusapia, the Medium.

In London Light of Feb. 4, we find the following, which will interest our readers:

Eusapia is reinstated. It is a curious object-lesson. When the Cambridge experimenters, guided by a conjurer, dismissed her with something like contempt, and when the Psychical Research Society seemed disposed to find her no place for repentance, certain very competent scientific men on the Continent received her and were convinced of her genuineness. Upon this, a member of the Spiritualist Alliance Executive, at one of the Psychical Research Society's meetings, asked whether Eusapia's case would be reconsidered. In so far as any reply at all was given, the answer seemed to be in the negative.

The Society, however, has thought better of it, or Mr. Myers, with his splendid pertinacity, has been too strong for it. At the invitation of Professor Richet, who was convinced of Eusapia's genuineness, Mr. Myers went to Paris, and there, as he told us at the last meeting of the Psychical Research Society, he was himself entirely convinced.

This is interesting indeed. But Mr. Myers is as certain that Eusapia cheats as that she is genuine, and Professor Oliver Lodge, who also spoke at the last meeting of the Society, thinks so too. This is still more interesting. But most interesting of all is the fact that Sir William Crookes, Professor Richet, Professor Lodge and Mr. Myers all agreed that fraud was not a valid scientific reason for dropping a medium;—or at all events, that the coincidence of fraud and genuineness ought to be co-ordinated with all other considerations. We have long tried to persuade the Society that this is necessary, and now we, of course, are gratified at this sign of progress.

Mr. Myers, in one of his curious oblique speeches, made an onslaught upon those who condone frauds. Probably this was to take the edge off the axe which will assuredly be wielded by those who will try to make out that by surrendering to Eusapia and justifying her at Westminster, he is himself condoning fraud. We gratefully welcome every exposure of fraud, and every denunciation of attempts to condone fraud, but we entirely agree with the great men we have named, that in professedly scientific investigations, cheating is not a good reason for entirely flinging over a palpable medium. But then, what is cheating? The next lesson the Psychical Research Society has to learn is related to this very subtle and interesting point.

It may assist the Society if we suggest a few questions—to begin with.

In experiments of a psychical nature, and at psychological moments, where does mediumship end and normal personal volition and action begin?

A medium is a sensitive. How far may a sensitive be dominated, at critical moments, by unseen operators who, one way or another, insist on the "performance" going on?

It is quite certain that the unseen operators know the precise effect of what they are doing? The long reports of seances with Mrs. Piper suggest nothing so much as that they do not. If this is so with writing, why not with other attempts to use the medium's body?

This is precisely what the JOURNAL has contended for. The fact that mediums have been caught in some cheating does not prove that they are fraudulent; nor does it prove that all are fraudulent because of one seemingly so. The unseen operators may be to blame for some of the phenomena not genuine; and the fraud-hunters themselves may also indirectly be the cause of some fraudulent manifestations.

Dr. C. W. Hidden, of Newburyport, Mass., who contemplates visiting California next winter, is becoming well known outside the spiritual ranks. Papers from his pen are sought for by prominent magazines, while his services as an orator are in demand whenever he is able to spare time from his practice. He is to deliver the Memorial day oration this year at Portsmouth, N. H., for the third successive time, which speaks well for his ability and power to please. Societies on the Coast, as well as in the

large cities en route, should write to the doctor now, in order to make certain of securing him for the fall and winter season.

## History of Spiritualism.

Modern Spiritualism has stirred up the religious world during the past 50 years, more than anything else could have done. It has modified the tone and reformed the theology of our day so that the old theologians of a century ago would hardly recognize it. Its marvelous history ought to be written out while some of its pioneers who witnessed its birth in New York are still in the physical form. The following suggestions from Dr. J. M. Peebles on this subject, are worthy of careful consideration, and receive our full endorsement:

As fifty years have passed since the electric rapping at Hydesville, N. Y., and as a great movement with millions of devotees has evolved therefrom, is it not quite time that we had a careful, consecutive and well written history of American Spiritualism? Such a volume is certainly demanded, and it should be written while some of the old pioneers are yet living in their bodies. These were witnesses of the beginning of the phenomena that at first startled, and have since converted the brainiest portion of the world to a knowledge of a future existence. The fact itself is above all price.

Mrs. Britten's "Nineteenth Century Miracles," useful in its time, was excellent, though its first three chapters were devoted to Spiritualism in Germany, France, and Great Britain, and its last chapter to American Spiritualism, a complete reversal of the order of time, relating to the Hydesville manifestations.

Spiritualism, conceived in heaven, was born in America. Here it passed through the struggles, trials, and persecutions of all great reform movements. It is now a power, a mighty power, annihilating creeds, modifying old theology, and building for itself a temple, towering and immortal. Its history should be written, carefully and impartially, critically and conscientiously. And who shall do it? Harrison D. Barrett, the efficient president of the N. S. A., in one of his official reports suggested that Lyman C. Howe be the man to undertake this project, and I think it met with the unanimous approval of all present at that gathering of the National Spiritualists' Association. Personally I felt that it was just the thing to be suggested, and to be by Lyman C. Howe accomplished. Mr. Howe is one of the old pioneers; he has never shrunk from the battle, and when wounded or scarred in the various skirmishes with the enemy, the disfigurements were all in front. He is a medium, a scholar, a logical writer, and a most eloquent platform speaker—just the man to write this history. Will he undertake it? I have no assurance that he will, because in doing it he would necessarily have to leave the public platform where he is so much needed in defense of a true and generous Spiritualism. But would he not drop his platform work for, say two or three years, if he could be assured of a fair and satisfactory remuneration for the time occupied in writing the proposed history?

I know nothing what his idea of this thing is or would be, but I am sure that funds could be raised from these millions of Spiritualists to amply reward him for his labors. Such a book would not sell at first as would some shallow, silly novel, all afire with love and murder, or as would some illustrated tale of adventures in darkest Africa—although the book would pay in the end. Not at all timid in assuming responsibility, will Lyman C. Howe inform the public if he would undertake this work providing the necessary finances are raised to enable him to support himself and family during the time occupied in writing such a volume? Let us hear from him?

A correspondent wants us to say what the "0" means after the month on the address-label of the JOURNAL. It means 1900; thus "16mar0" means that the JOURNAL is paid for until March 16, 1900—a year in advance.

The laws of Nature are only the necessary connection of certain effects with their causes.



## WHEN I DIE.

When I die! be it when the flowers bloom,  
When nature wears her garb in bright array!  
Pluck in thought a flower—but not at noon—  
Wait until the evening of its decay.

When I die! be it when the leaflets fall;  
When cold winds blow and make the forests bare!  
Pick in fond remembrance—a leaf—that's all!  
But let the leaf be one that's green, though sere.

When you pluck the flower let it be one  
That grows wild in some unknown shady dell;  
And when you pick the leaf, let it be none  
That flutters in the wind, but one that fell.

WILLIAM J. WEIDEMAN.

## Mental Healing.

A good story is being circulated among the medical men—a story which was started by the victim himself. He is a physician of considerable repute, and some time ago was called to attend a gentleman of advanced years, who was suffering from a slight complication of disorders. The doctor went to work with a will, and soon had the patient on the road to recovery. In fact, two weeks from the time he undertook the case he was cured.

As he left the house after announcing that further visits would be unnecessary, the daughter of that restored man accompanied him to the door.

"Doctor," she said, in somewhat tremulous tone, "I want to tell you—"

The doctor, who supposed she was anxious to express her gratitude for his skilled attention, waved her thanks aside.

"Don't mention it madam," he affably said: "we always try to do our duty."

"But, doctor," she persisted, "it is something that will interest you. I feel that—"

"Say no more, madam," cried the doctor, much moved by the woman's agitation.

"It is something I must tell you, doctor," she continued. "Please listen."

The doctor halted, with his hand on the door knob.

"Yesterday," said the woman, "I was down town and met Mrs. Pugsley, the mental healer, and she told me she had been giving father 'absent treatments' for two weeks. Isn't it just too wonderful?"

"Good morning," said the doctor, dryly.

## Spirit Handel, Conductor.

Mr. T. P. O'Connor's paper, "M.A. P." gives an extraordinary story of Miss Regina de Sales. "It appears that Miss de Sales aroused unusual enthusiasm recently when singing the principal part in the 'Messiah' at Liverpool.

"During her singing she became very excited, forcing the time here and retarding it there. 'Why could you not follow my beat?' demanded the conductor afterwards in the artists' room. 'Why,' responded the fair singer, 'because Handel himself was present in the hall, and he gave me the correct tempi. I saw him quite plainly.'

"At this retort the conductor laughed, and Miss de Sales retired to her hotel with the well-known harpist, Miss Edith Martin, who had accompanied the singer to Liverpool. Being fatigued after the day's excitement, they were soon asleep. In the middle of the night Miss Martin was awakened by a loud cry of 'Brava!' Opening her eyes, she was spell-bound to find an apparition of a burly man at the foot of the bed. It was Handel in full-bottomed wig, lace frills, and wristbands, with a roll of music in his hand, evidently conducting.

"On Miss Martin turning to arouse the singer at her side, she was surprised to find the latter sitting up in bed and making all the gestures of singing, but without uttering a sound.

"After this phenomenal occurrence had gone on for some time, Handel's portly form disappeared, and Miss Martin remembered no more till she awoke the next morning. At breakfast Miss de Sales related to the company a wonderful dream she had had the night before. Strange to say, it coincided exactly with what Miss Martin had actually seen."—*London Light*.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

## Woman Rescued from Death.

The New Orleans *Times-Democrat* says that on Feb. 7, 1899, "a woman came near burning to death, and the story of how she happened to be saved from destruction is a strong exposition of the existence of a sixth sense." One of the leading lawyers of that city gives the following account of it in that paper:

"I had been attending to some business for a person living next to the number in question," said he, "and, although there was no earthly reason why I should have reported to my principal the results of the negotiations I had just concluded, but might have much more conveniently awaited another time, I had an irresistible, well-defined prompting, not materially connected with my business, to go to the home of my client and make known what I had done.

"I got on the car and went directly up there, and it seemed to me that I was going thither on business far more important than that which I had in hand—that is to say, that needed more urgent, immediate attention. As I was leaving the house of my client, after finishing my business, I heard the screams of a woman from the adjoining house. I rushed in and beheld a woman enveloped in flames on a side gallery, while another woman was standing by her who, having lost her presence of mind completely, was asking her desperate companion with the burning clothes how she had done it. I pulled off my overcoat and immediately set to work to save her, and finally succeeded in subduing the flames, she being apparently very badly burned and being unconscious by reason of the pain and shock when I left the house.

"The curious coincidence is that I should have had such an inexplicable prompting to go at once to attend to business which called for no particular haste, and which could have been just as well and much more conveniently deferred to another day."

The "strong prompting" to go there, was no doubt by a spirit friend of the woman, for the very purpose of her rescue. Spirits have much more to do with our movements than many imagine, often causing us to do things which we consider useless or even foolish, until the result appears.

In the struggle for life how prone we are to pass unheeding by as the cry for help is wafted to our ears, too intent in the pursuit of gain or imaginary honors to pause for an instant to extend a helping hand to one to whom the world has been unkind, says *Dawning Light*. A time will come when all these riches and honors we have so eagerly pursued will slip away from us and in their place will come vain regrets for lost opportunities for doing good. Too late then to wish for the return of the days when these mistakes can be corrected. How are we building for that to-morrow which comes to all? Think you when that day comes you can say you have done all you could to elevate and help humanity? See to it that the house you are building will be fair to look upon.

JERUSALEM.—People often ask how it is that the future of Palestine presents such difficulties. The reason is simply that Jerusalem—you cannot separate Jerusalem from Palestine—is the sacred city of so many creeds and warring faiths. Not only is it the holy place of all the Christian churches, and two of them quarrel bitterly over it—the Greeks and the Latins—but it is also one of the most sacred places in the Mohammedan world. Mecca and Medina are hardly more sacred than the Mosque of Omar. That is a fact which is often ignored by Europeans, who forget that to turn the Mohammedans out of the temple enclosure would disturb the whole Moslem world from the Straits Settlements to Albania. We must never forget that Mohammedan pilgrims from India visit Jerusalem just as Christian pilgrims visit it from Europe. Lastly, Jerusalem is profoundly sacred to the Jews, and the Jews are beginning to be locally numerous and important.—*The Spectator*.

## The Reviewer.

"LAUREL WINNERS"—Portraits and Silhouettes of American Composers, published by the John Church Company, Cincinnati, New York, Chicago.

Under the above title the John Church Company have issued a beautiful art production, which contains biographical sketches of the leading American composers. This work of art of 120 pages will remind American artists of the ample resources of this publishing house for emphasizing American works of art in preference to eulogizing foreign composers.

The *Musical Times* of Chicago remarks as follows concerning this work: "Every composer in the country should be grateful for this tribute to native worth. It will bring before the public the fact that in art, even as in commerce, America already assumes an exalted position, and has developed genius that in the minds of many seems still to be peculiar to the old world."

—:O:—

PROMESSI SPOSI, Storia Milanese del Secolo XVII (a difesa della verità), by Alessandro Manzoni. 305 pp. Price 50 cents. Carlo Dell'Avalle, Lugano, Switzerland.

This is a history of Italian Socialism from the 17th century, and the Italian revolution, and as the words in parenthesis, under the title, indicate, it is "a defense of truth." The author gives a history of several Socialistic congresses recently held in various cities, and severely criticises the present Italian Government.

—:O:—

SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocapher. Price \$1.00. For sale at this office.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, sexual and conjugal adaptations from date of birth. Fully illustrated.

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Those who look lightly on this subject or refuse to buy the book, spite themselves, for the author can afford to do without the small sum he would receive from them, while no one can afford to be without this work at any price.

We club this with the JOURNAL and send it one year and this book for \$1.50—a saving of 50 cents to each subscriber.

"Rev." Amos T. Whitman, the camp-meeting elder and horse thief, who was released from the Ohio Penitentiary Jan. 27, at the expiration of a two-years' sentence from Darke county, O., for receiving stolen property, and who was re-arrested at the prison door by the sheriff of Miami county, under an indictment for stealing a horse in 1893, was returned to the pen under sentence of one year.

Whitman has also done ten years in the Michigan City, Indiana, penitentiary. He has a collegiate education and was at one time a school teacher. At the same time he was conducting camp meetings he was leader of a gang of horse thieves who operated among his parishioners on information obtained by him while their guest.—*Columbus Dispatch*.

A new religious sect, called by the name of "Doukhoborts," from Russia, under the direction of Count Tolstoi and a committee of interested gentlemen, are about to be planted on these shores. The Doukhoborts have very peculiar religious views. The literal translation of the name is "Champions of the Spirit." They do not believe in a personal God. They assert that each man rises or falls by his own acts. They admit the existence of Christ as a good man only. They believe in neither hell nor paradise, resurrection of the body nor destruction of the visible world, but hold that the physical nature will exist forever, the difference between now and the future being that the good will overcome the sinners eventually and possess the world to themselves. That is to be their millennium.—*Exch.*



## If we Understood.

Could we but draw back the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we would find it better,  
Purer than we judge we should—  
We should love each other better  
If we only understood!

If we knew the cares and trials,  
Knew the efforts all in vain,  
And the bitter disappointment—  
Understood the loss and gain—  
Would the grim external roughness  
Seem, I wonder, just the same?  
Should we help where now we hinder?  
Should we pity where we blame?

Ah! we judge each other harshly,  
Knowing not life's hidden force,  
Knowing not the fount of action  
Is less turbid at its source.  
Seeing not amid the evil  
All the golden grains of good,  
Oh, we'd love each other better  
If we only understood.



The Editor is not responsible for the opinions of correspondents.

## Independent Slate-Writing.

## TO THE EDITOR:

Nothing could ever convince me that Fred Evans is a fraud. I know he never had my slates in his hand, and I received messages telling me of events that would happen after my return to Butte, and at the time I received these messages I was holding the slates. He sat on the opposite side of the room reading the morning paper. It could not be a case of mind-reading for the messages told me of a business transaction. While I hoped it would all come true, I could not believe that there was any possible way for it to do so. It was a business proposition that I had never thought of at the time; but in a few months the business offer was made to me which I accepted, and it proved both pleasant and profitable just as my husband wrote me it would; and by comparing the writing on the slates with his writing, we found letter for letter just the same. The children said, though they are skeptical, "Mother, surely that is fathers writing."

Though all of San Francisco may be filled with fraud, that does not prove that there are no honest, truthful mediums.

I see that Bro. Loveland makes splendid suggestions in the JOURNAL. It would be well to follow his advice to the letter. Long may the JOURNAL live to proclaim the truth of clean Spiritualism in all its purity and truth. M. A. LOGUE.  
Butte, Mont.

## Defend our True Mediums.

## TO THE EDITOR:

The RELIGIO-PHILOSOPHICAL JOURNAL has the ring of true metal. Its editor's loyal stand in defense of our mediums should be appreciated by all true Spiritualists. Truth crushed ever so low will rise triumphant. The so-called *Liberator* somehow found its way to many subscribers of the JOURNAL; but if we are to judge its effect by the interest manifested by the people of this city in physical phenomena it is surely doing the Cause no harm.

I would that all could comprehend our wonderful phenomena; but every great benefactor of humanity has met with persecutors and crucifiers, and left it to future generations to sing his praise and erect monuments to his memory.  
San Diego, Cal. D. L. NEWCOMB.

## News Notes from San Jose, Cal.

## TO THE EDITOR:

Each Thursday brings the JOURNAL fresh and bright. It so rarely soils its pages with any reference to evil that I am inclined to think the editor is a disciple of Dr. Cary's Science-of-Being philosophy.

The wish of all thinking Spiritualists is that the JOURNAL may become a power for Truth on this Coast. I was pleased to hear at a recent meeting special attention called to the duty of "supporting our Coast journal."

During February the work of the Union has been carried forward by a series of very instructive and pleasing lectures given by the inspirers of Mrs. Carrie Downer Stone. Carrie Downer was a lecturer of high standing in Central New York, who came to California some 12 years ago. She located at San Jose, and devoted herself chiefly to test work. For some years her home and

family cares have absorbed all her time and attention; but now she has resumed her work as an instrument for the unseen world. The tests which follow her lectures have led many to investigate farther the demonstrations and teachings of Spiritualism.

A week night meeting is now being held at which many of our local workers are giving tests, bright little "talks," or presenting thoughtful papers.

Among the local mediums calling for special mention is Mrs. Ella York. Mrs. York is a San Josean, who has developed her mediumship and done her work here in her home city, and built for herself a reputation of worth in work and character which ranks her high in the esteem of all.

Of other workers, of whom, to use the Scotch phrase, there are a "good few," I hope to speak more fully at another time.

Already the Union is preparing for the the Anniversary exercises with a promise of a fine all-day program.

I cannot close without a good word for the Ladies Aid, a band of earnest women who have quietly done much helpful work for the cause of truth and humanity. The Cause in which are enlisted the JOURNAL and A SAN JOSEAN.

## Missionary Work.

## TO THE EDITOR:

Will the readers of this article who are taking an interest in Spiritualism, and may have spiritual literature at their command, suitable for missionary work, please mail it to me for free distribution? It would also be desirable to have the address of the donors, though this is entirely optional with them. Address, J. I. Hollingsworth, Winchester, Va.

I have for some time been distributing spiritual literature among the people who know nothing about the philosophy or phenomena, and can use spiritual papers and any other literature to advantage in my missionary work. I will place every piece sent to me where it will do the most good to the Cause.  
J. I. HOLLINGSWORTH.

## Mediums' Directory

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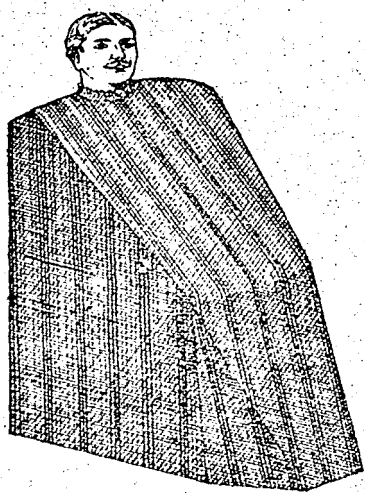
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## Local News Summary.

Edited by M. S. NORTON.

### Anniversary Celebration.

There will be a celebration of the 51st Anniversary of the advent of Modern Spiritualism, on Friday, March 31st, afternoon and evening, in Scottish hall, 107 Larkin St. Admission free. Circulars and programs will be distributed in due season. We hope to make this a celebration of Spiritualism by Spiritualists. The management has been placed in my hands, and those who desire to co-operate are invited to consult with me at the JOURNAL office from 7 to 8 every evening. Fraternally, M. S. NORTON.

**Occidental Hall Meetings.**—On account of repairs to the elevator in the building, on the fifth floor of which Occidental hall is located, Mrs. Lillie's lecture and Mrs. Logan's Circle of Harmony for Sunday, March 5, were postponed until next Sunday.

**Alameda.**—Mrs. Jennie Robinson has accepted an engagement with the Alameda Spiritual Society for the month of March. This society is holding very successful meetings, and we hope in the future to be able to report details, and extend to our fellow workers across the bay the credit and encouragement due them.

**Universal Spiritual Association.**—"What is True Religion?" was the subject of discussion last Sunday at 20 Eddy St. The question is one which appeals to every human heart, for religion has played a very prominent part in the lives of men in all ages. The conclusion arrived at was that the true religion of humanity is co-operation—the Altruistic spirit in man. The hall was crowded and much interest was manifested. Next Sunday the question will be, "What is the best way to build up Society?" The subject gives promise of some spirited discussion. Remember the time—12 m., sharp.

**Mme. E. Young** who has been very seriously ill for some time past, is rapidly improving and will resume her spiritual work in a few days.

**Passed to the Higher Life,** on Feb. 19, Jennie, wife of Dr. Hopkins, dentist, of San Francisco, at their home in Oakland, Cal. The gripe was the immediate cause. She was cremated on Feb. 21 at 3 p. m. The doctor and his wife were old Spiritualists from Canada. Mrs. S. Cowell officiated at the funeral.

**Mrs. Drew's Meeting.**—Mrs. Louisa S. Drew, assisted by Mrs. H. A. Griffin, held her usual free Spiritual test meeting in Pythian Castle last Sunday evening. The attendance and interest continue unabated. A pugnacious stranger who tried to run the meeting in his own way, was gently assisted from the hall by a reporter who happened to be present. We are determined to have peace if we have to fight for it.

### Meeting of the State Board.

The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association was held at headquarters on Saturday, March 4. All the members were present except Mr. Hamby and Mrs. Kellenberger. President Norton called the meeting to order and the minutes of the last meeting were read and approved.

The Investigating Committee's report was read and accepted.

Applications approved so far are: Mrs. R. S. Lillie, Mrs. Sarah Seal, Mrs. Addie L. Ballou, Mrs. D. N. Place, Mrs. E. Sloper, Mrs. H. A. Griffin, Mrs. Hendee-Rogers, Mrs. Kate Hoskins, Mrs. C. J. Myers, Mrs. L. S. Drew, Mr. O. A. Kraus, Mrs. G. W. Shriner, Mme. E. Young, Mrs. Jennie Robinson, Mr. R. A. Stitt, Miss Meda Hoskins, Mr. H. H. Hargrave, Mrs. Sadie E. Eberhardt, Mrs. S. Cowell, and Mrs. Wermouth. When the proper certificates from the local societies of which they are members, are furnished to the Secretary, the Certificates of Endorsement or Protection by the Board will be issued.

Communications were read and ordered placed on file from Prof. W. C. Bowman, Prof. Fred Evans and Mrs. M. C. Price.

It was decided that the State Association should hold an Anniversary Celebration, and President Norton was appointed with full power to act, to make all the arrangements therefor.

After some routine business, the Board adjourned *sine die* at 11 p. m.

THOS. G. NEWMAN, Sec.

**Fraternal Hall, Oakland,** was well filled by an appreciative audience on Sunday evening, Feb. 26; the occasion being the third public appearance this season of Dr. Max Muehlenbruch, the renowned and highly gifted prophetic seer and psychometrist. The doctor is an old resident of Oakland, and his work and popularity here shows that a prophet is not always unappreciated at his home.

In the afternoon the subject for discussion, "How can we best improve our Condition?" brought out such old-time workers as Mrs. Gunn, Mrs. Briggs, Prof. Conner, Dr. J. W. Brown, Prof. Lowe, and M. E. Van Luven, and proved very interesting and instructive. These meetings partake of an educational character, and will be strictly confined to Spiritualistic thought. They are free to the general public. The subject for March 5 was announced to be "Mediumship and Clairvoyance." E.

**The Ladies' Aid Social** for the second Friday in the month would be due next week and Mrs. Hickie and Mrs. Hickock were to provide the program. On account of putting in a new elevator at the building, that entertainment is postponed until Friday, April 13.

**Removal Notice.**—Mrs. H. A. Griffin has removed from 1027 1/2 Market, to 503 Jones St. Her spiritual meetings and circles have been suspended for the present. She is prepared to give private readings in the afternoon of each day.

**Dr. York's Lecture.**—Dr. James L. York, the "Ingersoll of the West," delivered his famous lecture on "Ingersoll and his Critics" in lower Scottish hall last Sunday evening. His voice gives forth no uncertain sound, and in order

"To break the bonds of priest and king,  
And lift the burdened out,  
Some one must lead the way  
And to the people shout."

**Mrs. S. Cowell** began another month's engagement on March 5 with the First Spiritual Union, of San Jose, Cal. She has been so successful in her work in San Jose during the past nine months, that it is hard for the society to give her up. She expects to go to Oregon next month to work for a society there, and may also attend the New Era Camp.

**The Moran Family.**—Last Sunday evening in Memorial Hall, Odd Fellows' building, Mr. and Mrs. D. J. Moran and their son Eddie, recently from Colorado, held a public meeting for the demonstration of spiritual phenomena. The hall was well filled, principally by curiosity seekers, making very poor conditions for spiritual work. The first part of the evening was occupied by the boy, Eddie, who performed some remarkable feats. Owing to the fact that this class of phenomena is produced in a closed cabinet, we were unable to determine the source of power. Mrs. Moran followed with psychometric readings, and did very well considering the conditions present. The JOURNAL extends a welcome to these strangers in our city, and the kindly consideration which all have a right to expect under similar circumstances.

**Vapor Baths** open the pores of the body and cure eruptions and pimples, which are the result of impure blood. A dollar turkish bath can be taken at home at a cost of five cents. See advertisement on the 7th page.

**Transition.**—Warren Hutchins recently passed from this life at his home, 973 13th street, Detroit, Mich., at the age of 83. He was an ardent Spiritualist and believed that the change called death is only the casting off of the physical body, and that the spirit may still remain near its loved ones, to influence, guide and assist them.

**The Castle Dancing Club** gave an entertainment on Saturday evening, March 4, in Pythian Castle. The program consisted of music, fancy dances, and a cake walk. Piano solo, Mr. Lerant; bass solo, Mr. E. J. Loughery; fancy dance, Miss Triphena Pritchard; club swinging, Louis Bullinger; solo, Mr. Reid. Then came the cake walk. All participants received prizes, but Mr. W. E. Williams and Miss Wagner "took the cake." Misses Mabel Thompson and Mabel Shriner, Harold Palmer and Gertrude McDonald, Everett Brown and Mr. G. Brown, Mr. Blue and S. Gerard, Mr. F. Moore and Mrs. F. Phillips, Mr. Geo. Jones and Miss Mabel Griffin participated. Professors Feddersen and Warren furnished excellent music for dancing. Refreshments were served in an adjoining room. The attendance was large and the whole affair was a success.

**Oakland.**—One of the most enjoyable events of the week was a birthday party given by Mrs. W. Weir at her home, 1567 Seventh street, on Thursday evening, Feb. 23. The house was very prettily decorated with potted plants and flowers. The evening was spent in games and music, dainty refreshments were served at a late hour. Among those present were: Dr. Max Muehlenbruch and wife, Prof. S. E. Baldwin and wife, Mr. and Mrs. E. B. Smith, Mr. and Mrs. Knott, Mr. and Mrs. Chas. Muehe, Vivian Baldwin, John Sloane and Thomas Ellis. The hostess was at her best, and the party broke up wishing her very many returns of the happy event.

**The Numbers** on Market street are terribly mixed up, causing much confusion and annoyance. New numbers to correspond with the opposite side of the street were put up by order of the Board of Supervisors. Then that order was rescinded, and the old numbers reinstated. Some changed the numbers back, but others took no notice of the matter. The result is that it is very difficult to find any store by the numbers. The number of our store is, and has been for years, 1429, between Tenth and Eleventh streets. The new but discarded number for the same store being 1765. The Supervisors should see that consecutive numbers are maintained, and that all incorrect numbers are removed.

## Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines), \$3.00 per month.

### California State Spiritualist Association.

HEADQUARTERS—1429 Market St.,  
SAN FRANCISCO, CAL.

PRESIDENT.....M. S. NORTON, 1429 Market Street  
VICE PRES'T.....W. D. J. HAMBLEY, San Jose.  
SECRETARY.....T. G. NEWMAN, 1429 Market Street.  
TREASURER.....B. F. SMALL, 3750 22nd St.

DIRECTORS—Mrs. R. I. Johnson, Hollister; Mrs. H. E. Robinson, San Francisco; Mrs. M. E. Coleman, Oakland; C. H. Wadsworth, San Francisco; Mrs. I. M. Kellenberger, Alameda.

### Society of Progressive Spiritualists.

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 805 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month. Semi-monthly Business Meetings will be held on the Wednesdays preceeding the Socials and Entertainments, at 2 p. m. Take Elevator.

**MRS. JENNIE ROBINSON** holds circles for Messages and advice every Tuesday evening, and Fridays, at 2 p. m. Private consultations daily; letters answered, a specialty. 1346 Market Street, San Francisco, Cal.

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VOL. 36. { T. G. NEWMAN, EDITOR. }

SAN FRANCISCO, CAL., THURSDAY, MARCH 16, 1899.

{ 1429 Market-st. } No. 11.  
{ Between 10 & 11th-Sts. }

## THE BORDERLAND.

### Spirit Presence.

There's a presence in the room!  
I can sense it as perfume  
Wafted to me through the gloom  
From a flower grown on a tomb;  
O, a friend is in the room!  
Mystical and sweetly dear  
Is the angel stooping here  
From Heaven's clearer atmosphere—  
Would the presence might appear;  
We have loved him many a year.

Often in the years ago  
Friendship in his blue eyes shone  
Lit by wisdom which had grown,  
Broadening by each stepping-stone  
Up toward Justice's sacred throne.

Ever an uplifting guest  
Anchoring in our home to rest,  
Coming laden with his best,  
Taking cheer with honest zest,  
Happy blessing, being blest.

Oh, we know him as of old!  
Welcome him with joy untold;  
Memory's tender notes unfold,  
Writ in letters all of gold—  
Would we might his face behold!

But alas, we have no choice,—  
Hark! I hear his angel voice!  
"Where the roses ne'er shall wither,  
Nor a cloud of sorrows gather,  
We shall meet, we shall meet,  
Where no wintry storm can roll,  
Driving summer from the soul;  
Where all hearts are tuned to love  
On that happy shore above;  
Where the roses ne'er shall wither  
Nor the clouds of sorrow gather;  
Angel bands will guide us thither  
Where the roses ne'er shall wither."

Thankful for the sweet refrain,  
Trusting Heaven has brought him gain—  
Good bye, singer—come again.

### An Occult Presentiment.

Captain Geo. F. Ellis, of Santa Barbara, who left San Francisco on Feb. 28, for Alaska, has had the experience of being saved from death by a presentiment, to become a Klondike millionaire. The *San Francisco Daily Chronicle* gave the following details of the affair:

Four years ago Ellis was a poor man and gained a livelihood as master of a small craft employed in sea-otter hunting along the California coast. To-day he owns several of the most valuable claims on El Dorado and Bonanza creeks, and he is known to the world as one of the miners of the far northern gold fields to whom fortune has been kindest.

This flight from the deck of a steam schooner to the owner's stateroom of the finest private yacht that can be built, should Ellis choose to own such a craft, is all because he obeyed a mysterious mental warning that kept him, in 1895, from becoming a member of the crew of the schooner, E. E. Webster, that was lost with all on board.

Ellis at that time was financially stranded in Santa Barbara, with a family to support. He secured a position of otter hunter with Liebes & Co., of San Francisco, and signed a contract to go to the coast of Alaska on the Webster. For several days before he was to start, the presentiment haunted his waking and sleeping hours that the voyage he was about to make held death for him. He is a strong, fearless man, but finally he yielded to his fears and secured release from his contract. The fate

that overtook the Webster entirely vindicated the occult admonition that had reached Ellis, for in a terrific gale off Lazy harbor the schooner foundered and the 20 men on board perished.

Ellis worked his way to Alaska, toiled over the icy trails, and reached the Yukon in time to locate some of the richest claims in the Klondike. During his recent visit to San Francisco he brought his family here from Santa Barbara and established them in a home worthy his present affluence. Ellis has returned to the Yukon country to look after his interests there. He will be absent a year, and will then come back to his family and make his home permanently in San Francisco.

### A Spirit Voice.

I read with interest the many statements of those who have seen, spoken with, and received tests from their long-departed friends.

I have in my possession a little paper, worn,



CAPTAIN GEORGE F. ELLIS,  
Who owes his Life and Wealth to his Presentiment.

faded, and in some places torn by age, which to me is worth more than all other tests I have ever seen given or received.

This paper was found pinned in a fold of my grandmother's dress, after she departed from this life, and the prophecy it contained had been fulfilled to the letter. It reads as follows:

"On the 24th of December, at midnight, or near it, the well-known voice of my dear Edward called 'Mother!' It startled me. At first I did not answer. He called 'Mother!' again. I replied: 'Well,' but kept my eyes closed. He says: 'I was sent to warn you to be in readiness, that you would be sent for on the 15th of January.' He says: 'Will you be ready?' I answered: 'Yes.' I asked him: 'At what time?' 'In the fore part of the day?' he answered. I said to him: 'Depart! thou holy child!' He says: 'Reveal this to no one till after death.'"

This is but one of the many instances when the

foretold events, that were to happen, did occur, and at the exact time stated. She was one of the best of women, and a member of the Methodist Church.

T. R. MEADER.

### Prince Bismarck.

Spirit Heinrich Heine, the poet and compatriot of the "Iron Chancellor," thus describes the condition of that late statesman in the spirit world, in a communication received on Sept. 17, 1898, and published in the *Spiritualisme Moderne*:

As the lion of the desert, held in strict bondage behind the iron bars of his cage, roars, and with his formidable claws endeavors to displace the obstacles which restrain his freedom; As the eagle, captured by the daring trapper, vainly beats against the walls of his prison-house, and wounds by his desperate efforts his noble pinions; As an unbroken horse rages and rears, with lacerated flanks and nostrils reddened with blood, beneath the stress of bit and spur; So does this powerful and terrible spirit, this vast intelligence, this colossus, stricken down to-day by death, vainly struggle within the circle of his destiny. For him all is dark and funereal. Everything calls up the image of force—of the force that destroys; of the force that is sterile. A narrow valley where black rocks seem to meet overhead and defy the light of heaven to penetrate;—such is his abode.

Torrents of water precipitate themselves with terrific din from lofty heights, where fragments of rock are dragged downward by the devastating cataract. A few lichens and a few stunted shrubs alone venture to spring up on these desolate rocks; and the wind scarcely stirs the dry leaves which painfully wither there. To the pallid day, succeeds the mournful night. The light avoids this sojourn. A solitary star, like a compassionate eye, sparkles and glitters above the head of the prisoner and speaks to him of heaven.

O Bismarck, this solitary valley, over which broods an impression of awful desolation, an abyss of horror and shadows, is thy pride. Thy restless soul agitates its wings with a heavy movement, but the rocks touch the sky. Thou dost invoke the sound of some human voice, for the oppressive roar of the torrents creates a sensation of fear, which appears marvelous to thy proud spirit; but there is no response to thy appeal. Only, like a silver tear, sparkles that mysterious star; a tear of penitence, a tear of humility, falling from a mighty heart.

Dost thou at length recognize the Divine Hand? Dost thou listen to the voice of the poet, O great spirit? It will dominate the thunder of the cataracts and the cry of the screech owls. Superb oak, laid low by the hurricane, be submissive, be submissive! Earthly empires pass away, and the breath of ages scatters them into impalpable dust. Conquerors, arrogant politicians, and great statesmen, vanish like shadows. Wealth, power, command—all are vanity; everything but love, pity, justice, humble resignation.

The insect is of as much worth as thou; the grain of sand is thy equal, O Iron Chancellor, reduced to dust, which the wind wafts hither and thither. Thy worth is now measured by that of thy heart. Hast thou loved? Hast thou suffered? Hast thou thought of some one, even if it were only thy dog, more than thou hast of thyself? If so, issue from the abyss! It is so, I believe. That star, a humble diamond, tremb-



ling in the blackness of the sky, is it not, perchance, born of thine own heart—of thy terrible heart? Friend, I believe it to be so.

Why do I speak to thee, lion, eagle, unbroken horse, raging prisoner, beating thyself against the walls of thy cage? It is to bid thee hope. Hope and humble thyself! And when thy pride is subdued, the obstacles which interpose themselves between thee and the world of spirit, shall disappear at every step.

### Clairvoyance and Prophecy.

While visiting Mr. and Mrs. Frank Plaisted near Folsom some ten years ago, one Monday morning just after breakfast, I went out to the back yard, and looking toward the Southeast I saw a young man standing on the side of a mountain, leaning on some mining implement and looking towards me. I went into the house and told them what I had seen clairvoyantly. They both exclaimed "That is our son, Lee; you have described him exactly." I immediately said "He will be home a week from to-day." They said it could not be possible, as he was in Mexico, mining. I repeated that he would be home a week from that day.

When the next Monday morning came Mrs. Plaisted came running into my room and said she had a telegram from Lee, that he was in Sacramento and would be home on the noon train. Sure enough he came, a great stalwart looking fellow, precisely as I had described him. I asked him what he was doing when I saw him a week ago, and he said, "I went to work that morning in the mine and took up the sledge and struck one blow. I said 'That is the last blow I will strike. I am going home.' I came out of the mine and was standing looking toward home when you saw me, and here I am."

This young man had been in Mexico for five years and was not expected home, as they had not heard from him for some time. His father and mother are now in Los Gatos and will testify to what I have told.

MRS. HENDEE-ROGERS.

### Anniversary Thoughts.

Spiritualism is the foundation of religious belief. When the raps and voices first came man ran from them in terror; but down through the intervening years there has come a convincing power which has educated the people to realize that behind these sounds, forms and voices which they see and hear, there is an intelligent power, and they no longer flee from them, but turn and welcome that which means to them a new life—a belief which satisfies that indescribable longing that cannot be satisfied by any creed or religion other than spirit-return. The beauty of this system is that it is founded on facts—and whatever men may think, say or do, the phenomena continue unabated. Many who admit their occurrence now do not accept the construction placed upon them by the Spiritualist, and yet they offer no theory that satisfactorily explains them.

From the beginning at Hydesville and Rochester we have gone on contending and defending our positions against opposition from every quarter, while Spiritualism, seemingly unmindful of the strife, has silently and surely made its way, presented its indisputable evidence in thousands of unexpected forms, and through various convincing manifestations and despite all opposition, contention, deception, scientists in many instances have acknowledged it as a science itself; religionists in large numbers have accepted it, and materialists have become its converts. Its apparent mission is to correct materialism, to redeem declining spirituality, to rationalize religion by correcting its theology, to naturalize the thoughts and actions of mankind, and eventually to assure the world that death is but the doorway to life eternal.

The thought that death ends all, that there is no such thing as after life is the outgrowth of myths and mysticism. The theological miasma which had its origin in the chaotic mass of misrepresentation and folly of the ages, has in some degree, held captive the mind of man down to the twilight of the 20th century. But the theological nightmare is being dispelled. Man is no longer satisfied that "Man goeth down to the grave to come up no more," and is beginning to doubt the assertion that "Man entereth a bourne whence no traveler returns." We begin to realize that man is a spiritual as well as a

physical being, moved upon by soul-force, the guiding, controlling principle in life, living in the body as a temporary dwelling place.

The foreboding and gloom of the past have led many minds away from the simplicity of what is known as life and death. The body is the casket, not the jewel. The casket is valueless to us when the jewel has been removed. We treasure it for awhile because it retains the outward semblance of the one we love. This body, obedient to the law governing decomposition, will be resolved into the elements, but the spirit will live on forever. This life is a vestibule, a crissalis of being in training for the after-life, that brighter, broader, better life which is yet to be.

Spiritualism has rolled the stone from the sepulchre and illumined the valley of death with a brightness which fades not away. Our spirit friends come like a cloud of witnesses in the air to bring us glad tidings of great joy and tell us that they live and love us still. A knowledge of spirit return removes the fear of death. The life to come is not a misnomer—not a dream—it is real, it is earnest, free from sickness and death. Death is not the finis, save to the physical—it is the opening of a new and grander volume. "It is not all of life to live, nor all of death to die."

The sneer of the skeptic avails nothing. There was a time when the smile or frown of supposed learning ruled the world of thought. That day is passed and gone forever. Discovery follows close on discovery without as well as within the pale of learning. What men laughed at yesterday is the admitted fact of to-day. The mists and doubts of to-day will be cleared away by the golden sunlight of truth to-morrow.

A. H. NICHOLAS.

### Spirit Progression.

It seems hard for some to comprehend spirit progression or advancement. Spirits return and tell us they are progressing, getting more light, becoming more contented and happy; and when any one says, "Spirits do not and cannot progress," there must be some explanation given. Spirits return and tell us they are perfectly happy. If this was true there could be no progression, for there is nothing beyond a perfect state. The explanation to my mind seems simple, and I wonder it is not so to others.

A spirit returning to earth and taking on earth's conditions, whatever his character may be, advances into those conditions of a material and earthly nature. Our physical life inherits bad tendencies; they come up from the tiger. When this tiger or animal race was young, it incorporated into its life the tendency of aggression to obtain its food, even destroying other animals to obtain this. So this spirit to encroach and destroy became a power in the animal life, and when this animal organism, through the laws of development, became perfect in the higher forms of life, such as the gorilla and orang-outang, the human spirit became incarnate by putting on another story called the cerebrum, or spiritual brain. Therefore all our evil tendencies in this life come from the animal condition. It could not be avoided and reach desired results in the material life.

We pass to the spirit world in this condition. Is it reasonable to suppose that with our last breath we would enter the primary condition (Nirvana) of spirit life? Not at all. We as spirits progressed into this earth condition. It was a life work to take it on, and it requires time to throw it off. So when a spirit returns and says, "I am progressing," it evidently means it is passing out of the earth environments or animal condition.

Let us now draw aside the curtain that divides the two worlds and see what there is on the other side.

At first sight there seem to be two spirit worlds; really there is but one, with two conditions. We behold the second or intermediary life of the spirit. We see all forms that were on the earth, but more perfect and beautiful. There are great cathedrals of worship and schools of learning, where moral philosophy is taught. Music and art are shown in wonderful perfection; in fact, all of earth is there in form and type. Spirits are unlearning and getting rid of something acquired during earth-life. They are progressing out of the earth-life. They are earth-bound spirits; not bad, but having the love and imperfections of this life, as a condition, to work out. The devout Catholics are

here praying to their God. They would not be happy if deprived at once of that privilege. It is an earth condition and does not belong to the higher life. When they are free from all these earth-bindings or tendencies, they ascend to spirit life proper, to their home of the first or eternal estate.

In the second or intermediary life there is no punishment, but reform. This is what the Catholics call Purgatory. It is a spirit-condition with a surface on or near the earth. It is the abiding place of the noble Indian race. It is the home of "Spirits in person" which Jesus went and preached unto. It is a natural condition of life—a world of reformation where conditions are most favorable for the tired ones having sin-stained garments, and the weak ones of earth to gain the perfect condition again. Time and the love of the sweet souls that come from the higher life as ministering angels, always sounding the trumpet of truth "Come up higher," help them to gain this condition.

The spirit in its inner life and entirety in passing through Devachan or the earth-bound conditions, did not progress as an entity, but the entity passed out of the cloud it went under when it took on the earth tendencies the tiger had to manifest through.

A. M. STODDARD.

### Our Children and Spiritualism.

Spiritualism is the only religion that claims it can scientifically prove a future state of existence—life after death.

Why is it, then, that among the many thousands of earth there are not more acknowledged followers? Why is it that the Cause is so divided? Why is it that in this enlightened age mediums are so often accused of possessing diseased brains? Why is it that children of Spiritualists are often made to feel insignificant in the school-room, social entertainment, etc.? Why should they be subjected to the criticisms and ridicule of those who believe differently?

These questions arise in the minds of all honest spiritual families, and as yet seem unable to be answered, explained or prevented. It is very hard for parents to force their children into a spiritual society when they know the above conditions exist and that their daily associates, instructors and friends are openly opposed to Spiritualism.

One reason why the children of Spiritualists are often found in the Sunday schools of Orthodox churches is to escape the taunts, the insults and ridicule that are heaped on them. So parents, all of you must wake up—gird on your armor and be prepared to fight for the future rights and thoughts of your children, for as surely as the stars twinkle, the future of Spiritualism depends on the knowledge given, interest taken, and development of our children in this, the vital subject of the age.

All skeptics and unbelievers look to the mediums for the proof of future life, but in my opinion Spiritualism is made a laughing-stock by mediums. We all dislike to admit this statement, but nevertheless it is true. Public platform mediums are constantly giving evidence of this. Who would think of employing a dressmaker who was not first-class in every particular—an engineer who did not understand the mechanism of an engine, or a physician without experience? Then why employ mediums who are not capable in every direction?

Dressmakers, engineers, doctors and mediums must all learn their respective work—they must thoroughly understand and have experience before coming into public life, and prove they are what they represent themselves to be. A dressmaker who starts in business before being capable, is soon known by the results of her work, and is not successful nor recommended. Experience and application may make an expert, but knowledge should be gained before undertaking work for the public, thus avoiding censure and criticism, on account of inability and inexperience. Just so with the mediums—they should develop in their own homes, in private circles and gatherings, reaching always for the highest and best, and demanding intelligence and truth.

I can assure you it will come; time and development will prove that mediums are intelligent and honest instruments through whom wisdom and truth will be uttered. The people of the earth do not lack interest, but they must listen to that which will elevate and instruct, to become interested, and investigate. Investigation devel-



opes the spirit and prepares it to accept or reject whatever may be presented to it.

A public medium possessing a spiritual or physical phase, perfectly developed, need have no fear of lack of interest or small audiences, and until our spiritual rostrums are filled with moral, intelligent, developed mediums, Spiritualism will go backward instead of forward. We must all try to develop ourselves. Put ourselves in a passive condition to receive, ask the angel friends to come, ask for those who can handle our organisms, to do the most good to self and others. Compel them to be truthful by being truthful, compel them to be intelligent, moral and progressive.

Devoting 10 or 15 minutes of each day for this growth will develop your spirit so that it is in time capable of receiving the correct impressions from those who have gone on. I do not think Spiritualism will ever reach its highest point till the philosophy and phenomena go side by side. A medium for honest phenomena who can lecture intelligently on the law producing it, will never fail to interest and instruct an audience. And when mediums can publicly demonstrate this in an intelligent manner there will be no more criticisms or ridicule, but an earnest search for light and knowledge—which will be accepted by all, no matter what the creed or station in life.

ELLA YORK.

San Jose, Cal.

### Some Metaphysical Thoughts.

Perhaps a letter from "Dixie Land," with greetings to our many loving friends in sunny California, would not be amiss. Hence, across the dreary waste of miles, at this hour, our mind travels. Ah, would that the body could overcome distance as fully as can the mind. Would there not be a great saving in railroad fare, and would we not be nearer to the spirit world?

We feel that the time is not far distant when those who are endeavoring to study the esoteric religions will be able to thus encompass distance, perhaps, not by the body moving from place to place, but why not becoming masters of the physical plane to such an extent that we can make our friends conscious of our spiritual presence? Omar Khayyam says,

"I sent my soul through the Invisible,  
Some letter of the After-life to spell;  
And bye-and-bye my soul returned to me  
And answered, 'I, myself, am Heaven and Hell.'"

If this applies to the soul when dis-embodied, why can we not apply it to the soul embodied, and thereby become masters of self? It seems when reading of the past, that with all our boasted knowledge of to-day, there are few of us (ah, how few) who have reached into the occult and can understand the esoteric teachings of religion as have the masters of the past.

The Pyramidal Priest of Egypt, the Parsee Devotee of Persia, the Buddhist Adept of India, were all far more advanced thousands of years ago, in occultism, than are any of us to-day; and yet, we look upon those ancient peoples as barbarians and pagans. Were they not nearer right than we are?

I beg pardon for forcing this metaphysical thought upon the readers of the JOURNAL, but when we are blindly groping for a path which may lead out of the wilderness (of thought), we follow every little will-o'-the-wisp that may be sparkling ahead, and perhaps some one of your readers may assist me to unravel some of my perplexities.

Spiritualism here is on the upward move. The members of the Society are doing all they can to make my engagement a pleasant one.

The JOURNAL is received and read every week. I send greetings to all my friends in the Sunset State. With best wishes.

Atlanta, Ga.

LOE F. PRIOR.

### What Book will you Buy?

I want to make one more earnest appeal to Spiritualists to rise above the fraud atmosphere by the virtue process. I can but deprecate the well meant but mistaken advice of those who are urging the buying and studying of fraud books and trick business. The money and time can be much better spent by buying and studying that which is genuine and true.

The whitest hand that ever began mud slinging, soon became a grimy hand.

The caution to erring humanity—"We first endure, then pity and lastly we embrace"—is as

true of vice and tempted humanity as when the immortal Pope gave it. The loving father who was pleading with his daughter to shun bad company, well illustrated his argument when he offered her a coal of fire; and when she dared not touch it for fear of being burned, he quenched the fire and again offered it to her; she took the coal and complained that her hand was blackened. It will be just so with every one who gets down to the low level of the fraud business; by paying the smart frauds for betraying the silly ones.

Every one of my Spiritualist papers contain lists of better books for my money. I would rather have one book illustrating virtue, than all the books of frauds, with an armful of virulent cartoons in the bargain.

The law of suggestion is a wonderfully potent influence in this life. The more our minds dwell upon wrong acts and wrong *per se*, the more will the suggestive force of wrong sway our lives; whether we will or not. I have long believed that the daily and weekly publication of crime tends to duplicate and multiply similar crimes. Much as I will be condemned by the self-righteous—I would rather shut my eyes against the lapses of my fellow mortals than to elect myself their judge. I expect to judge myself in the future as I try to do in the present, and I mean as far as possible to accord that privilege to all others. But while I judge not any person, I hold it my duty to condemn fraud and seek every honorable means to counteract it; not by getting down on its level to study it; nor by buying the experience of any one who does; for such a course is not calculated to inspire confidence, if common sense is still a factor.

J. MARION GALE.

### Washington, Lincoln, Grant.

The claim is often made that Washington and Lincoln were Christians—Christians of the sectarian school. In response to an enquiry concerning the religious opinions of Abraham Lincoln, Prof. J. E. Remsburg, of Atchison, Kans., the scholarly writer, lecturer and author of a book dealing with Mr. Lincoln's religion, wrote as follows:

"If Washington, Lincoln and Grant acknowledged the divinity of Christ it ought to be an easy matter to prove it. As an incentive I make the following offer: 1.—I will give \$100 for a sentence in Washington's writings or speeches acknowledging the divinity of Christ. 2.—I will give \$100 for a sentence in Lincoln's writings or speeches acknowledging the divinity of Christ. 3.—I will give \$100 for a sentence in Grant's writings acknowledging the divinity of Christ. My book, 'Abraham Lincoln—Was he a Christian?' contains everything that could be obtained both pro and con on the question. It gives the testimony of 100 witnesses. — J. E. REMSBURG."

Every one conversant with the teachings of Christ is aware that in his response to the question, "What to do to be saved," he directed the enquirer to keep the Law—the Commandments.

That was pure Theism, and of this school was Washington, Jefferson, Franklin, both of the Presidents Adams, President Fillmore, Chief Justice Marshall, Edward Everett, Fisher Ames, Daniel Webster, Chas. Sumner, Stephen Girard, Peter Cooper, Ralph Waldo Emerson and many of the foremost scholars and original investigators of the world. Jefferson sharply condemned commentators and theologians who had "defaced the simple moral teachings of Christ," and predicted the destruction of the rubbish with which the traditionalists had encumbered the law of Moses.

"Love the good God and be good," is the compact creed of a great reformer and it is not only in entire accord with the dictum of the Son of Man, but of the other great religious teachers of all ages and races.

QUAKER.

### Spirit Power and Force.

Spirit power and force of soul are like the bloom from a seed, which when held in the light of the eye, is almost seemingly an inertiate or lifeless object, but when once it comes in contact with the elements of its necessity, it shows lie in the earth's substance which it attracts when planted. Why should not the human soul (as well as the seed of plants), be capable of various and grand expressions, incarnate or excarnate? In many embodiments, the

soul, grand though it be, is hindered by its environments, and the struggle against conditions is great, but time changes the soul to better, higher and loftier ideals.

Truly, like the seed, we as souls express ourselves, as we draw our energy, great or small. Materialization of souls excarnate is as true as conditions will permit, in energized ethers.

PROF. JAMES HILLING.

## SOME OF THE RECENT BOOKS

FOR SALE AT THE



1429 Market Street, (between 10th and 11th)

THEOSOPHICAL BOOKS.

Brother of the Third Degree, by W. L. Garver. Price 50 cents. An excellent exponent of the law of Spiritual development.

Astral Plane, by C. W. Leadbeater...40 cents  
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Self and its Sheaths, by Annie Besant...50 cents  
Seven Principles of Man, by Annie Besant...40 cents  
Studies in Theosophy, by W. J. Colville...\$1  
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Theosophy of the Vedas, cloth 60 cents, paper 30 cents

P. B. RANDOLPH'S BOOKS.

After Death—Disembodied Man.—\$2.25  
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Love, Woman, Marriage.—\$2.  
Love, the Master Passion.—\$2.50  
New Mola, or Secret of Mediumship.—50 cts  
Pre-Adamite Man.—\$2.00  
Ravalette, and the Rosicrucian's Story.—\$2.  
Seership—Magnetic Mirror.—\$2  
Soul and the Soul World.—\$2.

RELIGION OF SCIENCE LIBRARY.

Ancient India. — Science of Language.—25 cents each.  
Double Consciousness, by Alfred Binet.—15 cents  
Gospel of Buddha, by Dr. Paul Carus.—35 cents  
Religion of Science, by Dr. Paul Carus.—25 cents  
Philosophy of Ancient India.—25 cents  
Theory of Organic Evolution, by Carl Von Nageli.—15cts  
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FOWLER & WELLS CO.'S BOOKS.

Character in Handwriting, by Eugene Gorrie...15 cents  
Face as indicative of Character, by Story...50 cents  
How to learn Phrenology, by L. N. Fowler...15 cents  
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How to read Character by Phrenology.—\$1.25  
Lectures by Mrs. L. F. Fowler.—Eye and Ear—How to Preserve the Skin—How to Feed a Child—How to secure a Healthy Spine—How to secure Good Bones—Dress, its uses and influence—The Heart and its Influences—Brain and Nervous System. 10c. each.  
Mouth and Lips, by Alfred T. Story...15 cents  
Phrenological Dictionary, by Fowler...15 cents

FREE-THOUGHT BOOKS.

Asmodeus, or the Devil on two Sticks.—50 cents  
Bachelor of Salamanca.—50 cents  
Blue Laws of Connecticut. 25 cents.  
Christian Paradoxes, by Francis Bacon.—10 cents  
Father Tom and the Pope.—25 cents  
History of a False Religion, by Bulwer.—25 cents  
Horæ Sabbaticæ, by Higgins.—25 cents  
Life and Immortality of Man, by Gabrielle.—50 cents  
Men, Women and Gods, by Gardner.—50 cents  
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Short History of the Bible, by Keeler.—50 cents.  
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Superstition in all Ages, by Meslier.—50 cents  
Talleyrand's Letter to the Pope.—25 cents  
Vanillo Gonzales, or the Merry Bachelor.—50 cents  
Vicar of Savoy, by Rousseau.—25 cents  
Wisdom of Life, by Schopenhauer.—25 cents  
Paine.—Age of Reason, 25c. Common Sense, 15c.  
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Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.



# The Religio-Philosophical Journal,

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., MARCH 16, 1899.

A Press dispatch from Scranton, Pa., on Feb. 15, says: "This morning in Holy-Cross Church, Bellevue, Willie Delacy, a 15 year old altar boy, sprang to his feet, went to the pulpit and cried: 'Stop, I am the son of God.' Father O'Donnell called an usher, who endeavored to eject the boy. Although three times the boy's size, he was unable to do so. The priest began to reason with Delacy, and soon led him into the vestry, where the boy became violent, and it took seven men to hold him." This was evidently a case of obsession—when seven men could hardly hold a boy 15 years old, or an usher three times his size could not eject him from the church—an evidence of the gigantic power of spirit.

Fred Bell, the notorious orator, is now in Boston, Mass., lecturing under the auspices of the Faith and Hope Association. The *Banner of Light* says that "he can be a Baptist, Spiritualist, or Theosophist, as occasion requires, and carries conviction to many of his hearers, no matter what his theme. Handsome, magnetic and possessed of unusual ability, he finds it easy to win the confidence of men, women and children—only, alas, to abuse it. One wonders why he does not put his talents to better use." He is well known in California.

Dr. J. L. York, in a late lecture in this city, on the "Great Conspiracy,"—to combine Church and State in this country, spoke of the amount of church property exempt from taxation and said it amounted to more than a billion of dollars. One church in New York holds upwards of fifty millions of dollars worth of property in that city from which it has an enormous income and pays not one dollar in taxes. The load is borne chiefly (90 per cent of it) by persons having no connection with the church in question. The Doctor spoke of the necessity of throttling the attempt now being made to remove the taxation of church property, which is to be voted upon at the next election, and that organized efforts must be made to defeat the scheme.

Dr. Emil G. Hirsch, of Chicago, has received a call from Temple Emanu-El, of New York, and will probably accept. The position carries with it a salary of \$14,000 a year and a \$50,000 life insurance.

How few are there who perceive the greatest length of time they can conceive is but as a moment to that duration which never has had a beginning and never will have an end.

## Resurrection of the Body.

The great Augustine, who had much to do in molding the theology of the Christian Church said "That the flesh of every human being shall be restored to the individual wherein it first became human flesh, regardless of the changes it may have passed through."

Among the most important words of the Episcopal creed are these: "I believe in the resurrection of the body, and the life everlasting." The Rev. Mr. Young, in a funeral sermon, said: "Every component particle of the body, from the crown of the head to the soles of the feet, will be resurrected, and in this flesh will men see and converse with God face to face." This same doctrine of the resurrection of the physical body is taught in all orthodox hymn books. Here are samples:

Thus he arose, ascending high,  
And showed our feet the way;  
Up to the Lord our flesh shall fly  
At the great judgment day.

Then let the last loud trumpet sound,  
And bid our kindred rise;  
Awake, ye nations underground,  
Ye saints ascend the skies.

This Christian-church doctrine is not only opposed to science and reason and philosophy, but to the apostolic teachings. Paul distinctly said: "We sow not that body which shall be. . . . There is a natural body and there is a spiritual body." These natural physical bodies correspond to the chaff of the wheat—the husks of the corn. Harvest time separates them forever; because the end for which they were united has been subserved. So with the earthly and spiritual bodies. The death-angel divides them. There was no need of Theosophists ringing in the word "astral" to convey the idea of a refined spiritual organization within the physical.

Just as well expect the blade of wheat to return and re-enter the kernel; the oak to return and re-enter the acorn, the butterfly to enter the chrysalis; the songful bird to seek the shell of the old nest, as for living immortal spirits to return grave-ward in some future period, and take on and re-inhabit their earthly bodies. Some of the Adventist sects believe that man has no immortal soul; that when a man dies he dies all through, as does the scorpion he treads on, but if he believes in Christ at the resurrection he will be waked up and will receive immortality. These people are often called "soul sleepers." They are few in numbers, but they have infinitely more faith in the devil than they have in God. They believe when God "breathed into man the breath of life," that this breath was wind—wind and nothing more.

A number of years ago, when it was talked of putting a suitable monument over the place where was buried the body of Roger Williams, upon digging down into the charnel house, it was found that nearly everything had passed into oblivion. The shape of the coffin could only be traced by a black line of carbonaceous matter. The rusted remains of the hinges and the nails, with a few fragments of wood and a single round knot of the shape of the human skull, could be gathered from this grave. It seems that the roots of a tree—a fruit tree—standing near the grave, reached to the spot occupied by the skull of Roger Williams. There making a turn as if going around the skull, it followed the direction of the back bone to the hips. Here it divided into two branches, sending one along each leg to the heel, the whole bearing a very close resemblance to the human form. Now then, the roots of this tree absorbed the matter, the dead substance of this human body, and lifting it into the blossom, ultimated in fruit, fruit which was again eaten and assimilated into other human bodies. The question is, therefore, who, in the resurrection of the body,

will legitimately and legally own these particles of dead animal substance?

Sailors and passengers on board of steamers are buried in the ocean; fish devour them, and men in turn devour the fish. Who will own these fleshly atoms in the resurrection? According to the old records, Methusaleh, living over nine hundred years, must have had some sixty or seventy different bodies. Which is to be the resurrected body when the angel sounds his trumpet? In certain islands of the ocean savages termed cannibals, killing their enemies, devour their flesh; so that the same earthly materials form the component parts of different individualized human beings. Which will they belong to at the resurrection?

This whole theory—this unreasonable, irrational church doctrine, is hardly worth a serious consideration. The simple truth is, that man is dying daily and being resurrected daily. Every lifting of the foot, every motion of the body witnesses the death of atoms, molecules and cells. The old are thrown off, as excretory substances; the new are taken on in foods, drinks and the air we breathe, giving us day by day new elements, and as the years roll on, new, (and if we properly live), better and more spiritualized bodies. At death the physical body returns to earth, and the spiritual body is resurrected out of this physical body into the etherealized spheres of immortality. And according to its purity or its impurity; according to its rarefaction and etherealization, it enters the aural sphere to which it is adapted. Worms crawl on the surface of the earth; fish swim in the waters; birds fly in the air, which is much lighter than the earth or the water. So, noble and exalted spirits in passing from their bodies, pass to those better, brighter fields of blessedness; while the depraved, the selfish, and the grossly immoral, who have lived in dens and slums of crime—those spirits at death are earth-bound spirits, atmospheric spirits. These often seek to live their lives over again, by psychically attaching themselves to the auras of sensitives—joying in their joys, and so far as they can, they re-enact the earthly conditions from which they have not as yet outgrown.

## A True Spiritualist.

M. Arthur d'Anglemont passed away lately in France. His widow gives a grand tribute to his memory, showing his goodness of heart. One example she gives shows his sense of justice and right:

"One of his father's sisters had married against the will of her parents, who disinherited her. Wishing to remedy this act of injustice, M. d'Anglemont sought out the heirs of his aunt, and having found some of them in reduced circumstances in Paris, he bequeathed to them the whole of the money which he considered to have been wrongfully devised to his father by his grandfather."

He was evidently one whose Spiritualism was more than a theory. It was the main-spring of his life. He may well be called a spiritual Spiritualist.

We wish most heartily that all may be able to comprehend the great responsibility resting on those who have received the sublime truths of Spiritualism, and practice its teachings. To do right and be just.

One generation passeth away and another generation cometh; but the earth abideth forever.

This is a mighty period of disintegration, and all obsolete ideas must give place to the new and better. Everywhere we see the evidences of the breaking up of the old. The Celestial Consciousness is awakening. The first streakings of the sunrise of the New Cycle are visible.—LUCY A. MALLORY.



## Dr. Peebles' New Book.

That book, "The Christ Question Settled," is causing quite a sensation, not only among Spiritualists, but all the orthodox denominations. The first edition is already nearly sold. Another edition will soon be issued. The following are some letters of commendation from our most prominent writers and speakers:

This handsomely bound book, by Dr. J. M. Peebles, "The Christ Question Settled, or Jesus, Man, Medium, Martyr," will prove a valuable acquisition to my library. Never did we need an exhaustive work of this kind more than at present. I am sick and tired of the cavilling, iconoclastic Spiritualism of the past. Give us affirmation—give us truth.—DR. GEO. A. FULLER, Worcester, Mass.

I am constrained to regard this latest work of the Spiritual Pilgrim as the crowning effort of his life, and a work of permanent value to the world, to all scholars and religious thinkers of whatever shade of faith.... The evidences seem to be irresistible and unanswerable that Jesus of Nazareth, as known in the gospels and writings of Paul, did exist.—LYMAN C. HOWE, Fredonia, N. Y.

"The Christ Question Settled" is a masterly work, and must put a very important check upon the whole-sale slaughter of history by the hitherto overconfident and bold materialists given to unjustifiable destruction. The historical part is well done. Dr. Peebles' evidences cannot be controverted, and his genius flames up with all the freshness and intensity of his younger days.—PROF. E. WHIPPLE, Lakeside, Cal.

Though all his works are interesting, this last book of Dr. Peebles is to me the most valued. It is a storehouse of knowledge. He has handled Ingersoll with the graceful sharpness and critical acuteness that he deserves.—SILAS BOARDMAN, Lacrosse, Wis.

I am more than delighted with that valuable book, "The Christ Question Settled." All sides are represented. The doctor's style is racy, clear and strong. I like the volume exceedingly.—DR. FRED L. H. WILLIS, Rochester, N. Y.

"The Christ Question Settled," by Dr. Peebles, is all gold, like a crown enriched with gems of varied luster and beauty. The work is done with skill and strength. Like a wise general, the Doctor has called to his help the forces near at hand; and he has a mighty backing in our scholarly friend, W. E. Coleman. They are like elephants trampling the cane-brake; and are very giants in war. The subject was worthy of being treated in this masterly manner.—REV. WM. BRUNTON, Malden, Mass.

It was given to Dr. Peebles to do one of the most valuable and effective pieces of work that has ever been performed for true Spiritualism; and I congratulate him upon this most valuable contribution to our literature.—ABBY A. JUDSON, Arlington, N. J.

"The Christ Question Settled" is the right thing at the right time, in the right place, and is bound to fill a need if not a want, if read and studied. I like it. It is admirable. It is truly refreshing to turn from the crazy fabrications of Unveiled Antiquities and read of the proofs of a type of manhood which could not fail to make the world vastly better if it followed. Why, then, attempt to destroy the noblest type of the race?—REV. F. A. WIGGIN, Brooklyn, N. Y.

The book on the Christ Question, by Dr. Peebles, ought to be a clincher as to whether Jesus existed or not.—DR. E. D. BABBITT, Los Angeles, Cal.

Permit me to say that if Dr. Peebles had never written another book this one, "The Christ Question Settled," would have made him immortal. His criticism and keen review of Col. Ingersoll is the only one that ever satisfied me—and he, while not denying, admires the character of Jesus.—JUDGE A. PARKER, Montgomery, Ala.

"The Christ Question Settled" is above all price, and I thank Dr. Peebles for giving it publicity. His arguments in proof of the personality of Jesus, as well as those of Rabbi Wise, W. E. Coleman, J. E. Buchanan, and Moses Hull, cannot be overthrown.—REV. G. E. PERKINS, Dubuque, Iowa.

This book, "The Christ Question Settled," by Dr. Peebles, is certain to take high rank, and for many years to come will be looked upon as a standard classic regarding the subject of which it treats. To the non-Spiritualist it is quite as interesting as to the Spiritualist. The spirit messages in the volume are such as Dr. Peebles' scientific and literary standing regards as worthy to be presented to the world as evidence. This great, handsome volume retails at the marvelously low price of \$1.25. We wish it a sale reaching to hundreds of thousands of copies. It deserves a very distinguished place of honor in every well-stocked library.—W. J. COLVILLE, Brooklyn, N. Y.

We have many more testimonies of a similar character, and equally interesting, but want of space prevents presentation. This book is for sale at this office. Price \$1.25. Postage 20 cts.

In answer to many inquiries concerning books on Symbolism, any of the following list can be obtained at this office. If wanted by mail, add ten per cent for postage.

Mystic Masonry; Symbols of Freemasonry, by Buck. \$1.50  
Rosicrucians; their rites and mysteries, by Jennings. 2 vols. \$8  
Primitive Symbolism, by Holder M. Westropp. \$2.50  
Christian Symbolism, by Thos. Inman, M. D. \$2  
Metaphysical Emblems, by Elisha Flagg. Paper. 20 cents.  
Sacred Symbols of the Rosicrucians, by Franz Hartmann. \$6

## The Close of the Cycle.

The year 1900 ushers in a New Cycle. From 1890 to 1900 marks the ending of a Great Cycle, at the close of which the sun passes into a new constellation in the zodiac, says the *World's Advance Thought*. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great influence over the earth. So writes Mr. W. E. Copeland who then adds:

When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year.

According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Chrisna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. And what is of special interest to us, this new God-Man is to appear on the Pacific Slope; some saying that he is already born. Those who know, tell us that every 2160 years there is a new Buddha or Christ born, who arouses the world to a higher life, gives to the people the knowledge which for centuries has been confined to the few.

When a Cycle comes to an end there are always changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes. When we have learned something of the cosmogony of the universe, of the interdependence of all parts, we can easily understand that there will necessarily be great physical disturbances when psychic changes are impending.

Since spirit is the noumenon of which matter is the phenomenon, it follows that the first effect of the end of the Cycle is on the spiritual side of things, quickly followed by changes in the material world. The latter we can plainly see and feel; but they must be preceded by spiritual convulsion, since first what is above and next what is below; first what is within and next what is without.

In Oklahoma the legislature has passed a bill prohibiting the practice of medicine, except by regular physicians having a diploma. This was a blow aimed at mediums, healers, etc. The Governor has vetoed the bill on the ground that it interferes with religious liberty. Good for the Governor.

## The Reviewer.

A HAPPY YEAR, by Abby A. Judson, Arlington, N. J. 178 pp. Price 75 cents. For sale at this office.

This book consists of fifty-two articles, one published in the *Banner of Light* of each week for the year 1898, on Spiritual topics. In the Preface the author says: "The underlying and all-pervasive reason for happiness the author has had for 11 years—the fact that Spiritualism is true. Without that, this world were a desert, death a terror, and life beyond all uncertain. With that, blindness were endurable, this life a joyful journey, death, natural and beautiful, and the Beyond tinted with the rosy hues of early morning, to melt into the transcendent glory of eternity's perfect day." The book is a perfect gem on the Spiritual Philosophy.

TEN COMMANDMENTS ANALYZED, by W. H. Bach, Lily Dale, N. Y. 88 pages, 25 cents. For sale at this office.

The criticisms and arguments are concise and pointed, and any candid person cannot but acknowledge the justice of the conclusions. He shows that the author continually contravened both the spirit and the letter thereof.

Mind for March contains excellent articles on Individualism, by Mrs. A. O. Commelin; The New Century; The Soul Age, by Mrs. E.

M. Keatley; The Art of Concentration, etc. Alliance Pub. Co., 19 W. 31st St., N. Y. 20 cts.

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author, Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 288 pp. Price \$5.00. For sale at this office.

This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost \$75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

The life of Agrippa, up to the time of writing his Occult Philosophy, is also given, drawn mostly from Henry Morley's excellent "Life of Cornelius Agrippa."

The part of the volume credited to Mr. Morley may be designated as an honest skeptic's contribution to Mysticism, and his chapters are produced entire, as justice to both him and Agrippa cannot be done otherwise, and they are an especially valuable part of Mystic literature.

The cost of translating and issuing this rare book amounted to over \$2,000.

This statement is from the Preface: "In the last half of 1509 and the first months of 1510, Cornelius Agrippa, known in his day as a Magician, gathered together all the Mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, in three books, known as Occult Philosophy, the first book of which—Natural Magic—constitutes the present volume. Agrippa published his Occult Philosophy, with additional chapters, in 1533.

"The table of the Kabala, newly compiled for this volume, will be found to possess superior features over all others.

"The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is believed to be the best contribution on the subject extant."

We have secured the only remaining copies of the English edition of this rare and valuable Occult book, and now offer it as a premium with the RELIGIO-PHILOSOPHICAL JOURNAL, sending both the book postpaid and the JOURNAL one year to old or new subscribers for the price of the book alone, \$5.00.

SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocaber. Price \$1.00. For sale at this office.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, sexual and conjugal adaptations from date of birth. Fully illustrated.

It also contains fortunate and unfortunate days, how to avoid sickness, accidents and poverty, and many charts, maps and calendars.

Those who look lightly on this subject or refuse to buy the book, spite themselves, for the author can afford to do without the small sum he would receive from them, while no one can afford to be without this work at any price.

We club this with the JOURNAL and send it one year and this book for \$1.50—a saving of 50 cents to each subscriber.

The Anti-Spiritualists have started a little monthly of 8 pages, at 50 cents a year, edited by J. D. Hagaman, Adrian, Mich. It is of course filled with abuse of Spiritualists generally, as well as Occultists, Theosophists, Hypnotists, Mental Scientists, etc.

Our War with Aguinaldo, the Ratification of the Treaty, the Army Investigations, the Samoan Troubles and several other important subjects are the topics in the "Progress of the World," in the March number of the *American Monthly Review of Reviews*.



## Manhood.

The young man looks to the time to come  
For what he e'er hopes there will be,  
For love and companionship and home,  
For these are a man's trinity.  
The old man looks to the time that's past,  
To the love and the trust of youth,  
And his eyes are ever backward cast,  
Since he seeks for no farther truth.

The young man lives in to-morrow's day,  
His hope and his love and his trust  
Are all in the future far away,  
And look to the future he must.  
The old man lives in the days gone by,  
Of the past alone does he speak.  
He lives in the past with flashing eye  
And a flush on his pale thin cheek.

The young man wishes he might be old  
And the old that he might be young;  
But there is a time in life untold,  
Unwritten, unpainted, unsung;  
When man has reached his highest estate,  
Nor forward nor backward looks he,  
But stands as the master of his fate  
To serve God and humanity.

Then is he worth the most to himself,  
And the most to the world at large,  
When scorning to live alone for self  
He lives his life full to its marge;  
Nor future nor past, nor ease nor strife,  
Have parts in his hope or his plan,  
He lives for the joy there is in life  
And for love for his fellow-man.

East Pembroke, N. H. CARL BURELL.



The Editor is not responsible for the opinions of correspondents.

## Automatic Writing.

TO THE EDITOR:

I have read the book entitled "Automatic or Spirit Writing," by Mrs. S. A. Underwood, which you sent me, and I like it very much.

I see that Mrs. Underwood advises those who get this phase of mediumship to let it be known for the good of the Cause.

I am almost alone here, as to any associates in psychic experiences or investigation. This is a very orthodox city and Spiritualists are afraid to let it be known. I get automatic writing almost every evening, sometimes four or five sheets of paper covered with different writing, signed by different names, and there is scarcely one repetition among them all. They take control of my hand when I am alone or when others are at the table and keep me writing for two hours or more at a time. I seem to be perfectly under their control and do not know what is being written until I am through.

I do want to help spread this glorious truth through all the land—that our loved ones are with us, and to lighten the burden of some poor broken heart, that may be mourning for loved-ones gone. I did not know this was true until my loved-one was taken and I was left alone to battle with the storms of life. I was almost crazy till the voice of my loved-one kept calling me away from my troubles and I decided to go where I could ascertain if there was such a thing as spirit return. Since then, I have been better satisfied to wait and listen to their loving words of cheer and helpfulness. I would not give it up for all that could be found in the orthodox church. I was a member of the M. E. Church ever since I was ten years old; am now 55 years of age, and have had more comfort from Spiritualism in a year-and-a-half than in all the rest of my life.

Grinnell, Iowa. Mrs. S. E. INMAN.

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East Pembroke, N. H.

## From an Agnostic.

TO THE EDITOR:

Six or seven months ago I began to read your JOURNAL, and to me it seems that Spiritualism can be substantiated by reasoning and by analogy, just as much as any system of thinking that I know of. I am practically an agnostic. Mr. Garrison says there is nothing in the phenomena. If this is so, Spiritual-

ism is no better than the orthodox belief. Spiritualism is a grand belief, if true. There is one test that would prove its truth to me. That would be for me to have my own slates, not letting them out of my hands for an instant; in full possession of my senses, and in broad daylight, and then to get a message.

By the way, Dr. Max Muehlenbruch, by a lock of hair, told my physical condition perfectly. CLIFF C. RILEY.  
Eddy, Nebraska.

## Spiritual Food.

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The RELIGIO-PHILOSOPHICAL JOURNAL is the most valued by us of any paper we get, and we eagerly await its arrival. We have no lecturers through this section, so of course get no spiritual food except by reading. ISAAC S. BUCKLEY.  
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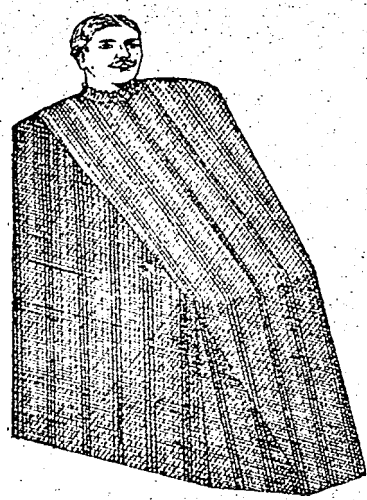
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THOMAS G. NEWMAN,  
EDITOR AND PUBLISHER.

1429 Market St., near 10th St.,  
SAN FRANCISCO, CAL.

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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

## Local News Summary.

Edited by M. S. NORTON.

### Anniversary Celebration.

**The 51st Anniversary** of Modern Spiritualism will be celebrated in Scottish hall, 107 Larkin St., on Sunday, April 2, instead of Friday, March 31, as previously announced. The conference meeting will begin at noon and continue two hours. From 2 until 5 p. m., will belong to the test mediums, and all are invited to participate. In the evening there will be a musical and literary entertainment and lectures. The admission will be free.

**Progressive Spiritualists.**—After an involuntary vacation this society and its many friends assembled again in Occidental hall last Sunday evening to listen to a lecture by Mrs. E. S. Lillie on "Our Divine Heritage." After taking "account of stock" of our inheritance, the speaker took a peep into the future, aided by the light of the past. She could see more brilliant achievements in time to come, when humanity shall be free from the slavery of fashion and custom. The excellent music at these meetings is a special attraction.

**Mrs. M. Bird** occupied the rostrum at Fraternal Hall, Oakland, on Sunday evening, March 5, and was greeted by a large and appreciative audience. All her readings were fully recognized, and many were heard to express the desire that she may be with us again in the near future. Mrs. Bird is not a stranger to Oakland, and has many friends in this vicinity. Mrs. H. A. Griffin has been engaged for March 19. T. ELLIS.

**San Jose.**—Under the auspices of the First Spiritual Union, a free meeting is held every Thursday evening at San Jose, presided over by Joseph Murray, an earnest worker. On March 2, Bro. Johnson opened the meeting with a short lecture. Mrs. T. J. Stone followed with an improvised poem. Then an inspirational lecture by Ella York; and tests from Mrs. Stone and Mrs. Lester, all of which were recognized. Closing address by Mrs. McMeekin. X.

**Circle of Harmony.**—After a week's vacation, on account of repairs to the elevator, Mrs. Logan resumed her meeting last Sunday at 305 Larkin St. Bro. Walter and Sophie Seip, Mr. McNorton, Mrs. H. Wren, Mrs. Evans, Rhoda Grey, Mrs. Duncan, and a reporter of the JOURNAL, with others, participated. These meetings are a prime factor in the development of the spiritual sense, and a quiet retreat from the noise and bustle of every-day life. From 1 to 4 every Sunday afternoon.

**Mme. Young's Meeting.**—A goodly number of old friends and new ones greeted the Madame last Sunday evening in Oriental hall. It was the occasion of her first appearance in public after a severe illness. The JOURNAL joins in congratulations, and hopes for immunity from such severe afflictions in the future.

**Passed to Spirit Life.**—On Saturday, March 11, Capt. John E. Burns, of 843 Santa Clara Ave., Alameda. He was one of the best known and most fearless exponents of the Spiritual philosophy in this vicinity, and was loved by all who knew him. His life was a benediction, and his epitaph "Well done—come up higher." His funeral took place at his late residence under the auspices of the Masonic order, of which he was a member. He leaves a wife and several children.

**The Mission Lyceum.**—There was an unusually large number of children and visitors in attendance last Sunday. In the absence of some of the officers Misses Pearl Bryson, Mabel Pfeifer, and Etta Werner assisted in conducting the exercises and acquitted themselves in an efficient manner, much to the admiration of all present. W. T. JONES.

**The Moran Family.**—This family of mediums held another meeting in Memorial Hall, Odd Fellows' building, last Sunday evening. The attendance was not as large as last week, and upon this occasion Mrs. Moran and her daughter were the mediums. The fraud-hunting mania that has seized upon some of our people seems not to be subject to the rules of common decency. Let us have fair play.

**From San Jose.**—I hope to be able to attend the anniversary celebration in San Francisco, and will do so if I can—but the annual meeting of the First Spiritual Union will be on March 26, and the election of officers on April 2. We are having very lively meetings here, and have been for months past, as the readers of the JOURNAL have been informed. On Sunday, March 5th, Mrs. Cowell was greeted by a full audience. At 11 Dr. H. Johnson, Mr. Hubbard, and Mrs. Fuller spoke. Mrs. Fuller is one of our old pioneer workers. She is well along in years, but imparts messages from the spirit side of life, and all are willing to listen to her. W. D. J. HAMBLEY.

**Universal Spiritual Association.**—The subject for discussion last Sunday at 20 Eddy St., was, "How Best to Build up Society." A spirited discussion followed, ending in the conclusion that, "Society is benefited by the refinement of all its individuals." Next Sunday, "How to attain equilibrium or self poise." The best of these meetings is missed by those who come late. From 12 to 4:30 p. m. every Sunday. Admission free. No collection.

**Alameda.**—Mrs. Jennie Robinson ministered to the Alameda Society last Sunday evening. These meetings are very popular and satisfactory to all concerned. There should be at least one of them in every village and hamlet in Cal., and there will be in the near future.

**Mrs. Drew's Meeting.** at 909 Market St., was well attended, as usual, last Sunday evening. She was assisted by Mrs. H. A. Griffin, and many hearts were made glad with messages from friends gone before.

**Dr. York's Lecture.**—The Doctor still continues his radical lectures in lower Scottish hall, every Sunday evening. His lectures are always interesting and instructive, and contain the accumulated wisdom of the age of liberal thought.

**The Mission Lyceum.**—The next entertainment to be given by this association will be held at Excelsior hall, on Mission St., between 19th and 20th, on Wednesday evening, the 29th inst., under the management of six young ladies, members of Liberty Group, as follows: Miss Lena Clark, Miss Pearl Bryson, Miss Lottie Davidson, Miss Eva Smith, Miss Lizzie Dradtz, and Miss Flora Dunn. It is generally admitted that this committee will prepare a program equal to any in the past. The interest in this Lyceum is unabated and the officers are trying to conduct its affairs on progressive lines. And we bespeak for these young ladies your help and encouragement. J. T. ROBERTS, Sec. W. T. JONES, Con.

I would like to acknowledge, through the JOURNAL, the receipt of a "reading" from Mrs. Jennie Robinson, of San Francisco, Cal. She was selected from names in the JOURNAL and is an entire stranger to me. As regards personal matters the reading is absolutely correct. I consider it a remarkable reading in every respect and wish to thank her for promptness. I consider her wonderfully gifted, and sincerely hope the good angels will prosper and guide her in the divine work. Linn Creek, Mo. STELLA B.

**What Next?**—It does seem as though the seedsmen would stop somewhere, but here comes a work of art. Think of it, 24 pages lithographed in colors, not gaudy chromos, but from photographs in colors, upon an entirely new plan. This, in itself, is enough to turn every woman's

head. Then follow about 100 more pages, filled with handsome half-tone illustrations of Flowers, Fruits and Vegetables, photographed from nature, all printed on fine paper and enclosed in an elegant cover of white and gold. Vick's Garden and Floral Guide also contains full descriptions and directions for planting Flowers and Vegetables, Plants, Small Fruits, etc. It explains a new departure in selling Vegetable Seeds by weight in place of old style of packets; also a grand offer giving customers credit for full amount of purchase to apply on order for implements and useful articles. This splendid work of art will be mailed with a Due Bill good for 25 cents worth of seeds, for only 15 cents. Write JAMES VICKS SONS, Rochester, N. Y.

**Mrs. Cora L. V. Richmond** will return to Chicago on April 3, to take up the work again with the "Church of the Soul." Her address will be 3802 Ridge Ave., Station Y, Chicago, Ill.

**Vapor Baths** open the pores of the body and cure eruptions and pimples, which are the result of impure blood. A dollar turkish bath can be taken at home at a cost of five cents. See advertisement on the 7th page.

**The Numbers** on Market street are terribly mixed up, causing much confusion and annoyance. New numbers to correspond with the opposite side of the street were put up by order of the Board of Supervisors. Then that order was rescinded, and the old numbers reinstated. Some changed the numbers back, but others took no notice of the matter. The result is that it is very difficult to find any store by the numbers. The number of our store is, and has been for years, 1429, between Tenth and Eleventh streets. The new but discarded number for the same store being 1765. The Supervisors should see that consecutive numbers are maintained, and that all incorrect numbers are removed.

## Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines), \$3.00 per month.

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### Society of Progressive Spiritualists.

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month. Semi-monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p. m. Take Elevator.

**MRS. JENNIE ROBINSON** holds circles for Messages and advice every Tuesday evening, and Fridays, at 2 p. m. Private consultations daily; letters answered, a specialty. 1346 Market Street, San Francisco, Cal.

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**Immortality**, the new quarterly published by J. C. F. Grumbine, will be clubbed with the JOURNAL, and both supplied for \$1.75 per year.



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VOL. 36. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., THURSDAY, MARCH 23, 1899. 1429 Market-st. Between 10 & 11th-Sts. No. 12.

## THE BORDERLAND.

### WILL.

There is no chance, no destiny, no state,  
Can circumvent or hinder or control  
The firm resolve of a determined soul.  
Gifts count for nothing. Will alone is great.  
All things give way before it soon or late.  
What obstacle can stay the mighty force  
Of the sea-seeking river in its course,  
Or cause the ascending orb of day to wait?  
Each well born soul must win what it deserves.  
Let the fool prate of luck. The fortunate  
Is he whose earnest purpose never swerves,  
Whose slightest action or inaction serves  
The one great aim. Why, even Death stands still,  
And waits an hour sometimes for such a will.

ELLA WHEELER WILCOX.

### Captain John E. Burns.

His portrait appears upon this page. He passed to spirit life on March 11, at his home, 843 Santa Clara Ave., Alameda, Cal. Born in Yarmouth, Nova Scotia, 65 years ago, he was one of those who "go down to the sea in ships," and rose to eminence in his chosen profession—a man of sterling worth, liberal education and great strength of character. He was a Liberalist in the true sense of the word, free from superstition, and was a fearless advocate of the philosophy of Modern Spiritualism, positive in his nature, yet beloved even by those whom he antagonized. Passing to the higher life, he left a wife and six children, most of whom are grown to maturity. His funeral service was held at his late residence on Monday, March 13, at 11 a. m., under the auspices of the Masonic Fraternity, of which he was a member.

He was owner of the schooner Vine, which brought the South Sea Islanders here for the Midwinter Fair.

### TREASURE ISLANDS.

"When I passed over the exact latitude and longitude in the Pacific where I expected to find the islands, I was seized with sickness, so great was my disappointment. In fact, I felt so bad that I believed I should not live long."

So said Captain John E. Burns last Thursday to a friend in this city. On Saturday he died. The San Francisco Call of March 14, 1899, has the following concerning Captain Burns and his search for Treasure Islands:

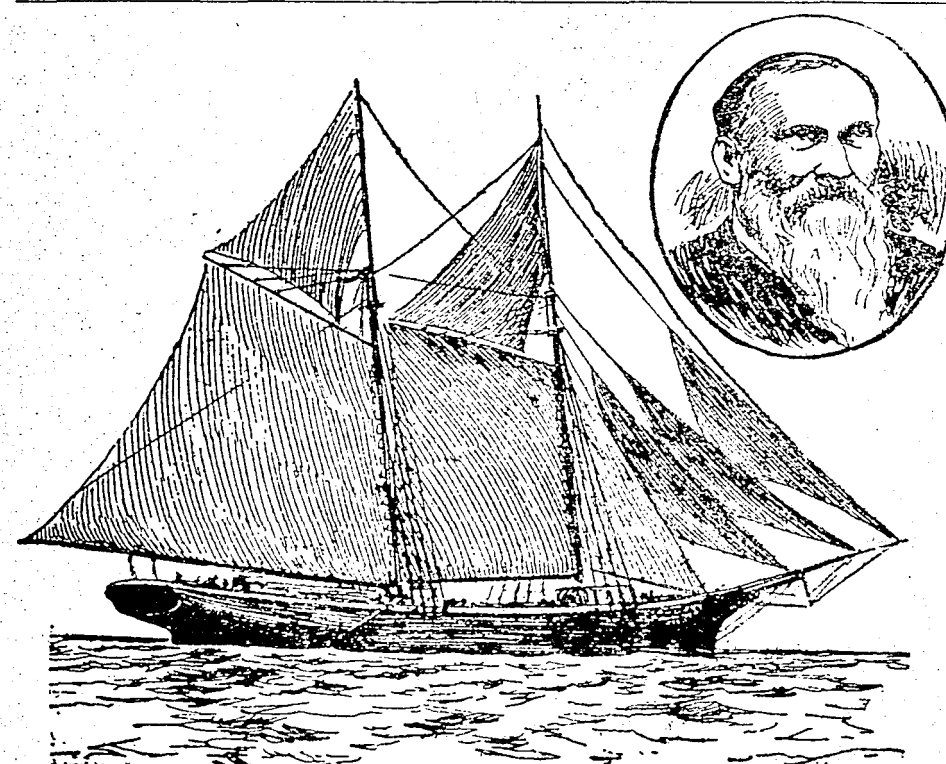
The last ten years of Captain Burns' life contained more romance than is usually accredited to the hero of a novel. The captain had spent a fortune and many years of time in hunting treasure islands and rich guano deposits, but voyages of discovery invariably terminated in keen disappointment.

About two months ago Captain Burns left San Francisco with his schooner-yacht Vine, to discover an island in the Pacific, the exact position of which he thought he knew. This island was supposed to be rich in guano, and Captain Burns hoped to make a fortune by its discovery. He laid his plans very carefully and found the spot where the island should have been. There was nothing in sight, and the effect of this final disappointment was in reality fatal. The Vine went to Honolulu and the unhappy captain returned on the City of Peking to San Francisco, reaching here two weeks ago. In discussing his ventures with an Oakland friend, Captain

Burns on his return gave the following reasons for his faith in the lost island:

"For over two centuries," said the captain, "islands have been marked on various charts at the spot over which we sailed. Upon the latest charts issued by the Hydrographic Office of the United States, the island appears marked 'E. D.', which means existence doubtful. On many other charts and in several atlases the island is marked as existing between 16 to 22 degrees north latitude, and 135 to 145 degrees west longitude. At different times during the past fifty years three different ships have reported having seen the island, but strangely enough its location has never been officially verified. When we left San Francisco on this last voyage it was ostensibly for the purpose of carrying a cargo of lumber to Honolulu.

"My alleged intention was to pick up this island and determine its exact location on our way to Hawaii. Had we found it the lumber would have been used for building purposes on the island. We went fully confident that we should discover it, and were prepared to hoist the American flag upon it, and to establish a business of carrying guano. So certain was I



Captain Burns and his Ship, the Vine.

of finding the place that I had made arrangements to offer it to a cable company for a station, as it would be of vast importance for this purpose.

"This island was seen by Captain Williams, who imparted his information to Captain McNear some years ago. During the time these two captains were negotiating and preparing to send the vessel to work the guano deposits Captain Williams was stricken with apoplexy and died in Alameda. This was many years ago. His papers were kept by Captain McNear and never saw the light until three years ago, when he gave them to me. McNear, being an old man, despaired of ever being able to raise the necessary capital to fit out an expedition and gave all his knowledge to me, and as soon as I was able I started out on a voyage of discovery."

Captain Burns made his first voyage in quest of this island eight years ago. About that time he came from Tacoma, where he had been possessed of considerable wealth, the Vine costing \$36,800, and being built entirely for pleasure. But when misfortune overtook Captain Burns in the north he had to look to his schooner-yacht for an income. He brought her to San Francisco and put her in the lumber trade.

Four years ago he started on his first trip for this island, but failed to find it. Eighteen months ago a party of Philadelphia capitalists came to the coast with one of the most gauzy tales ever conceived. The leader of the party had a map of Cocos Island showing where were buried several large chests of Spanish gold. Over \$10,000 was invested in this enterprise, and the Vine was chartered to make the voyage in charge of its owner, Captain Burns. The voyage to Cocos Island was made, and its owner, August Gissler, known as the Wild Dutchman, assisted the party in every way possible to find the treasure. Of course it was never found, but the adventurers came back to the coast after having been shown all over the fruitful island and being well informed as to the immense riches which Gissler was making by growing coffee and other industries.

Captain Burns formed a very definite theory regarding the treasure-hunting voyages which have been made on many occasions by different parties to this island. He believed that all the stories emanated from some source, inspired by Gissler, and that they were nothing more than an advertising scheme encouraged by him for the purpose of drawing attention to the valuable island which Gissler holds by grant from the Costa Rican government.

After the return of the Vine from this trip Captain Burns made a careful study of the papers he had received from Captain Williams. After having fully prepared for this last voyage of discovery, he sailed on his supposed Honolulu trip, from which he returned disappointed, as before. For the past few months he has lived with his family in Alameda, and last Saturday he died, and the secret of the treasure died with him.

### Seance with Eusapia Paladino.

The February number of *Psychische Studien* contains an account of a somewhat noteworthy seance with Eusapia Paladino. This is preceded by a few remarks from Dr. G., who translated it from the French into German, the account having been written by Adolphe Brisson, and published in *Le Temps*, of December 17th, 1898. Dr. G. says that the fact of such a narrative appearing in the leading political journal of France is very remarkable, and that the details given of Victorien Sardou's career, as well as that of Eusapia herself, are of great interest. The whole account occupying some seven pages of *Psychische Studien*, is too long for insertion in *Light*, but an abbreviation of it may be interesting to our readers.

It is worthy of remark that in spite of an occasional little flippancy of style, M. Brisson writes as though he were earnestly interested in the subject, and in the end was fully convinced of the genuineness of the manifestations.

He commences by saying that, hearing that the celebrated astronomer, Camille Flammarion, had arranged for Eusapia Paladino to come from Naples and to give a seance at his house, he begged for an invitation, which he obtained, and was one of the party assembled for the sitting. This was preceded by a dinner at seven o'clock, at which the whole of the party were present. These were: M. and Madame Flammarion, Eusapia, M. Brisson, a Madame Z., a well-known psychist, M. de Rochas, Victorien Sardou, the noted dramatist and Spiritualist, as well as one or two other gentlemen, who did not wish their names mentioned.

M. Brisson describes Eusapia as being somewhat over 40 years of age, who must, when



young, have been very pretty, and whose dark eyes still retain the charm and brilliancy of youth. He says she is a typical Neapolitan, very demonstrative and excitable, and adds that she would have made a first-rate actress had not fate called her to another career.

The conversation during dinner must have been highly interesting, for Sardou gave an account of his Spiritualistic experiences, and of his discovery of his own mediumistic powers; after which Eusapia told her own life history, supplementing her language, which, to those who did not know Italian well, was difficult to understand, by actions and gestures, so that, as M. Brisson says, it was more like acting than talking. "She does not narrate her story, she lives it."

The seance itself is briefly described. After some considerable delay, Eusapia not appearing at all in a hurry to begin, she withdrew with Madame Flammarion into an adjoining room, where she removed her gown and put on a loose peignoir, which left her movements free. A kitchen table was placed in a corner of the salon, behind which was hung a curtain, and behind the curtain a chair was placed with a number of small objects, such as a violin, a bell, an accordion, and a musical box belonging to M. Flammarion, and in this corner there was neither door nor communication with any other part of the room.

Eusapia took her seat at the table with her back to the curtain, while the two persons who had been chosen to hold her each grasped one of her hands, holding the thumbs, so that there was no possibility of the hands being changed; they likewise put their feet on those of Eusapia. Three others sat with their hands on the table, forming a magnetic chain, and all anxiously awaited for what should come.

Soon convulsive movements in Eusapia were observed, and she passed into a state of trance, though without losing her perception of everything that went on around her, and being keenly alive to every movement or look of suspicion or incredulity on the part of the sitters.

"The next two hours," says M. Brisson, "were passed by us in a species of nightmare. At first, in full light, the table rose up from the floor and the curtain was blown stiffly out like a sail in a gale of wind. Then the lights were lowered, and in semi-darkness we saw objects brought to us without the aid of mortal hands. In the background, where the curtain formed a dark cabinet, the strings of the violin were heard to sound, the bell to ring, the musical box was wound up, and the tambourine floated above our heads, shaking its tiny bells. I felt my sleeve pulled by an unseen hand, and at the same moment Madame Z. uttered a cry of mingled joy and terror at feeling the same thing done to herself. Now my beard was pulled, and a cushion thrown in my face. My neighbor on the left, a talented Parisian, saw through the gap in the curtain an apparition in the form of a little girl, which disappeared through the floor. I was less fortunate, and did not see this appearance. On the other hand, a book I held was forcibly snatched from me, and some mischievous being several times pulled the button of my coat.

"Eusapia shows signs of exhaustion, she rattles in her throat, and the gas is turned on again. I can read on the faces of the others traces of emotions they have experienced. The Professor looks grave, M. Flammarion anxious, Madame Z. very pale, and my neighbor, who has seen the apparition, looks very agitated.

"M. Sardou says to me, 'Now, that I call a really good seance!'

"We pass down stairs to our carriage, supporting the exhausted Eusapia; one o'clock strikes from the nearest church tower—the concierge is in bed, the staircase in darkness, and our hearts are full of awe."—London Light.

### Spirit Phenomena.—A Story.

In the JOURNAL of March 2, Dr. Muehlenbruch calls in question my article on "Public Phenomena," and proposed to prove that I am wrong, but as he fails to do so, and as most of our leading writers agree with me, I will not controvert the Doctor's position. But when he reports a saying of mine in an Oakland lecture, I am sure he makes a mistake, for I was not "convinced of the truth of Spiritualism" by any special test either public or private, and neither he nor any other person has ever heard me disapprove the private circle.

Nor was I ever "Convinced of the truth of Spiritualism," in its full signification, by any sort of phenomenal tests. Nor was any one else. Those who have no convictions but what rest on tests are a long way from being Spiritualists. The conviction that spirits can and do communicate is but a small and comparatively unimportant part of the grand truth of Spiritualism. Of itself, it has no lofty or elevating influence upon man. It develops no national greatness or patriotic feeling. The Hindus have been the slaves of successive conquerors for centuries. The Chinese have stood still for thousands of years. They are a specimen of arrested development. But they are both Spiritualist nations so far as the test business is concerned.

Let us look at ourselves. Are we any better as to ethical or altruistic life than our Christian or Infidel neighbors? And even if we take the mediums of all kinds, are they superior in moral and altruistic life to the Spiritualist people as a whole, or to the rest of mankind? I am sorry these questions cannot be answered in the affirmative, but they cannot. You will find, the country over, that Infidels, Atheists and Deists are the peers of Christians or Spiritualists in all that constitutes an honest and upright life.

But I commenced this to show how I became a Spiritualist. Neither Modern Spiritualism, nor its tests, had anything to do with it. My conversion was years before the Rochester rappings. Sixty years ago, I joined the New Hampshire Conference of the M. E. Church and was appointed to the Brattleboro and Putney Circuit in Vermont. Part of the time I boarded in the family of Mr. Timothy Underwood of Putney. The old Methodist families of those times had private histories of spirit manifestations. The one I heard in the Underwood family was the first of many which were rehearsed for my edification.

Some years prior to this time, Mr. U. had a brother who spent some months in Florida, being engaged in land speculation. On one occasion he was obliged to visit a place a day's journey distant, and all the way through a forest. As the day drew to a close he was not out of the woods. He had lost his way. And as the timber abounded in wolves, he was compelled to climb a tree and wait for morning. The second and third day passed and still he was in the forest. The third night, weary and hungry, he had climbed his tree as night approached, and as he feared that sleep would overpower him in his exhausted condition, he was taking extra precaution in bracing himself so as not to fall to the ground in case he fell asleep. As the wolves gathered around he was astonished to see a man passing rapidly among them and scattering something as though he was sowing grain. When this was completed he seemed to run up a tree opposite the one Mr. U. was in, and walked out on a limb directly toward him, and then disappeared. The conviction that a spirit had interposed in his behalf was so strong that he immediately left his perch in the tree, went down and laid himself at its foot and slept until the next morning with no fear of wolves or anything else. In about an hour after starting the next morning he was out of the woods. I believed then, and do now, that a spirit assisted him.

#### STORY NUMBER TWO.

In the fall of 1839, while on the Putney Circuit, according to Methodist fashion, we had a revival and several persons were converted. Among the number was a green, gawky country lad named Rauney, and as a brother of his worked for Mr. Underwood, this lad came there frequently to meeting. Underwood's large house was the principal place for evening meetings. The family and farm hands made quite an audience themselves. At a class meeting I was leading the class and speaking to Rauney. On uttering some important sentence I made a motion with my right hand with my index finger extended. The instant my finger pointed directly toward him he fell to the floor as though a bullet had pierced his heart. This somewhat interrupted our class meeting and I busied myself in examining his condition. I found that respiration had entirely ceased. There was no pulsation at the wrist or heart that could be detected. The flesh was cold, and a cold, clammy sweat covered his face. We placed him in a comfortable position and awaited results. We were not agitated—it was the power of God, and in due time he would come out shouting victory. We had to wait nearly an hour before he began to revive. For a long

time he could not stand alone, but his brother and another member of the class held him up and walked him around the room. To be sure, he shouted some, but the main portion of his manifestations were as astounding to us as his fall in the first place. He had become a seeing medium, and for nearly an hour he spent his time in describing spirits, all of whom were recognized. I have never seen a more perfect trance medium among Spiritualists than this Vermont convert, who preceded the Fox girls ten years. Nor have I ever witnessed any more convincing demonstrations.

There was no make-believe in his case. I think he had never seen persons entranced before it came upon himself. He would sometimes fall down under the seats in the public hall, and one old brutal fellow, who thought he was shamming, thrust his fingers into his eyes. He might as well have done it to a dead man, as he was utterly destitute of common sensation.

At these meetings at Mr. Underwood's there would frequently be five or six entranced at a time—"losing their strength," it was termed. Among the number was a little orphan girl about eight years old. She had never seen the trance, but we took her to camp meeting, and one day she was missing. Diligent search discovered her behind the bedding in the tent in a deep trance. After returning she would often be found on a sofa or the floor deeply entranced. Her descriptions of the spirits and scenes shown her were sublimely beautiful. Her mother was apparently her guardian angel. She seemed to live and move as though the light of heaven enshrouded her. I have never seen anything more perfectly satisfactory among Spiritualists. But that was ten years before the rappings at Rochester.

In connection with these cases coming under my own observation, I found the literature of Methodism abounded in accounts of spirit manifestation. Wesley's journal had many strange accounts. Indeed Wesley was himself a believer in witchcraft and said we might as well give up the Bible as witchcraft. But the history of the Wesley family by Dr. Adam Clark contains an account of manifestations equally as marvelous for rappings, noises and movements as any of our modern time. They occurred in the parsonage at Epworth, the home of John Wesley's father, who was the curate of that parish. I was thus thoroughly indoctrinated into the phenomenal phase of Spiritualism while preaching in the Methodist church. J. S. LOVELAND.

### A Little Personal Experience.

My father was a well read and successful doctor—both of divinity and medicine—and he was remarkably popular in the practice of both professions; for he usually gave his services and medicines free. Early in my boyhood he began training me to follow in his noble life-work—but, alas, I have not been able to do so precisely in his mode of work; owing to the interference of my conscience in much of that mode.

Long ago, I was compelled to reject the foundation of his theology; as indeed he had done before ascending to the higher realms; also, I have had to discard much of his theory of perfect reliance on symptoms and the efficacy of well chosen *materia medica* to combat the various diseases indicated by the symptoms. But I still believe that medicine is destined to become a science, and is, even with all its imperfection in selection and practice, one of the greatest blessings in the world to suffering sinners.

During the late cold weather, I was attacked by the "devil" in the form of "appendicitis," aggravated by a simultaneous attack of "navel-citis" or something incident to the low temperature. I was alone and had to depend upon the assistance of my spirit friends, and what little common sense I had; with a very limited medical store. All the orthodox remedies I used were copious baths of spirits of camphor, good tonics, proper laxatives, and a thorough application of fire heat, and self massage.

With these and the aid I received from my immortal helpers, I recovered, and have the proof to my own satisfaction that any disease or "devil" induced or invited by "catching cold," can be exorcised by "catching heat;" and the most effective and health inspiring "heat" is induced by the magnetic current directed by intelligent spirits in or out of the body.

True, it has taken me a long time to become so unrapport with intelligent and benevolent



spirits of higher realms that they can readily assist me—but I find that the results well repay my labor and they have my everlasting gratitude. The whole cost of my recovery does not exceed one dollar; whereas, if I had been accessible to some enthusiastic surgeon and had suffered the excision of my vermiform appendix, my bill would have been some hundreds of dollars and the chances of recovery very doubtful. Then if I had suffered the excision of my navel, I can scarcely believe it possible to have pulled through in the old body.

I wish Col. Ingersoll and his pupils to take notice that I have demonstrated the fact of my personal soul existence and also that the world is so constructed that health is quite as "catching" as disease.

J. MARION GALE.

### The Planet Neptune.

Concerning the following question: "Did A. J. Davis, by means of clairvoyance, discover the planet Neptune, before it was publicly known to astronomers, by means of the telescope through directions of Leverrier to Galle of Berlin, on Sept. 23, 1846?" Mr. B. F. Underwood says: "Is there any evidence in the writings which shows that the position of Neptune was discovered by him before this time, Sept. 23, 1846?" and says that he read "Nature's Divine Revelation," some 20 years ago, and not remembering anything he reaches the conclusion that the claim often made that he did discover Neptune, is fallacious. Although he says he has looked over it again since, but still finds that he revealed nothing in Geology or Astronomy which was not already known.

Now while it is not claimed that he pointed out the exact spot, I think the Brother could not have given the following passages and comments of the scribe due consideration, in relation to the discovery of an 8th or 9th planet, recorded on pages 160-1, which reads: "The existence of an 8th planet has been determined beyond all doubt. Still the 8th and 9th are not yet recognized as bodies belonging to the Solar System." And in a foot-note the scribe, Mr. W. Fysbough, makes the following remarks on the above statement: "At first I did not understand this expression, and it is but recently that it occurred to me that it had reference to the conclusions which Leverrier had already established in his own mind from mathematical calculations, and which the clairvoyant saw. Numerous witnesses can testify that what is said about an 8th and 9th planet, was in manuscript in March, 1846, and months before Leverrier's calculations and conclusions had been announced in this country. And that this is what was generally accepted by those who heard the lecture that night, is further evident by the testimony of Victor Wilson, given on page 14 of the "introduction" as quoted from his pamphlet entitled "Magnetism and Clairvoyance, Explained, Inculcated and Applied," in which he says: "The two planets of our system recently conjectured, were described in Davis' manuscripts 14 months ago, March 15 and 16, 1846. I have seen him discoursing in a most angelic manner for more than four hours in succession."

Now it appears from this and very much more which might be adduced, that he either saw the deductions from a series of elaborate calculations of Leverrier and perhaps Adams too, neither of which was known to the Astronomical fraternity, much less the general public, demonstrating his ability to see across the Atlantic and in the private apartments of these mathematicians, and read their closely-guarded secrets and revealed them to the world, and if he could do that what should prevent him scanning the Solar System and enumerating every member of that group just as easily as you might count the members of your family circle.

Now in addition to the testimony of competent witnesses surely the statements of the Clairvoyant and Seer are entitled to credence when he says that "When I pass off into the independent state of clairvoyance to receive impressions I receive them as the knowledge of the reality (or essence) of the substance, which I had a previous desire to investigate.... I do not have any counselor or informer, but I receive the reality of what I request.... the free, unshackled spirit can receive impressions *instantaneously* of all things desired—and with its spiritual senses communicate with spiritual substances. And as all these must be in a sphere necessarily attached to this sphere, it is there that I receive my impressions. I do not receive this from the

Great Positive Mind, but from this second sphere focus, or medium, which belongs to this globe alone." "Nature's Divine Revelation," 44.

In Vol. III of the "Great Harmonia, the Seer," may be found this subject fully unfolded, including his first marvelous clairvoyant vision of Nature in all her secret recesses, all her vast mineral resources well spread out before him.

Again, in the "Stellar Key," he tells his readers of his wonderful discovery of the Summerland, the "Home of the Soul." And the scribe of "Nature's Divine Revelation" tells us of the numerous tests of his power to see at distances, in houses and secret recesses, and reading books. He gave a synopsis of two volumes "The Animal Kingdom," by Emanuel Swedenborg. Prof. G. Bush heard them, and afterwards ascertained positively that neither the boy Davis, nor either of the committee had ever seen or heard of them, and finally offered \$1,000 to any one who would bring conclusive evidence to the contrary, but which was never claimed.

So I see nothing improbable of his having discovered the 8th planet before it was located by Galle, on Sept. 23, 1846, as the statement was made March 15 and 16, 1846. Moreover it is said by the Biographer of E. Swedenborg that he discovered the 7th planet clairvoyantly.

Los Angeles, Cal.

J. TILLEY.

### The Tramp's Lament.

TUNE—"Tenting on the Old Camp Ground."

We are tramping to-day o'er this land of the free!

Ragged! despised! forlorn!  
Spurned by the rich and lofty ones;  
Cursed for being born.

(Chorus to each verse).

Many are the hearts longing to-night—  
Longing for food and health;  
Many are the hearts longing for the light  
Of the Social Commonwealth;  
Waiting to-night, waiting to-night  
For the Social Commonwealth.

We are sleeping to-night on the cold, damp ground,  
Away from friends and home;  
We are thinking of firesides once our own,  
But now forever gone!

We are listening to-day to the songs of birds  
That ought to cheer us on;  
But their songs have no charms for a hungry tramp  
When home and love are gone!

ANDREW SORENSON.

### Spirit Messages.

In earth life we find different classes of intelligence; in spirit life we find the same. A spirit teacher strives, first to *make* conditions; second, to *understand* them; third, to *receive* them, and fourth, to *give* them out.

A sensitive, whether in the body or out, is influenced and operated on by spirits who desire to return irrespective of their knowledge of the laws governing their return.

A body of people attend an emotional drama and are influenced by the performance, yet few are so deeply interested that a lasting impression has been made. Just so with spirit mediums. They carry with them the influence of the entire spirit world, affecting the mediums of earth with no lasting impression, except the few whom nature has endowed with organisms that can be or have been impressed with organisms from the spirit side of a similar condition, thus making the results through this organism a specialty. A spirit may be an intelligent lawyer, but not a prophet; a learned physician, but an ignorant musician; an orator, but no historian; a scholar, but deceptive. Thus very seldom a perfect spirit organism can find a perfect earth organism, hence the imperfect results. When one is found, a perfect result is obtained or a special phase is developed which can be thoroughly tested and found to be genuine.

A spirit who is progressive looks for a similar spirit in the flesh, and if the people of earth would demand from the spirit the highest and best knowledge it possesses, in a very short time spirits would be compelled to progress—compelled to learn from those in the higher state of existence.

Most people are satisfied to take whatever a spirit sees fit to give, thus hindering the progression of those yet in the body. A spirit that can give the name "Mary" can give the name "Mary Smith." One that can give the name "John" can give the name "John Jones." Mediums often give one name, which is recognized; and then give a name which is not. This

shows that the *spirit* medium is not educated to the high standard governing the law of giving out impressions. Full names are often tests to mortals, and the medium having this phase must be controlled by a spirit who understands how to receive, impress and give out these names. The earth medium must also possess an organism adapted for this special phase. This refers to any test conditions.

Many mediums give perfect descriptions, correct prophecies, accurate dates, true incidents, etc., but how few give *all* these correctly. Their organisms are impressed by spirit influence to give a little of all (according to the education, development, progression and experience of the spirit) showing that the spirit is honest and progressive, but not perfect.

No one doubts slate-writing when given under test conditions, because a perfect and honest organism has been found and is operated on by an intelligent spirit.

There are few perfect spirits either in or out of the body, but as people of the earth strive to improve surrounding conditions, so will they attract spiritual forces who will give information, truth and tests in the line their organisms are best adapted for.

There are many artists, but how few are perfect; many musicians, but few perfect; many mediums, but few perfect! It takes years of study and experience to make a perfect artist, musician or medium; but have courage; all who are mediumistic should develop to its highest and fullest extent that power.

Automatic writing through the mediumship of  
ELLA YORK.  
San Jose, Cal.

### A Belated Theologian.

In his farewell sermon at Chicago, Rev. Dr. Hillis asserted that the Christian religion was the only one in which love was the central and all-important idea. The interview between Christ and the lawyer disproves the assertion of Dr. Hillis. The lawyer was told to "keep the law" in order to be saved, and on the request of the Son of Man the lawyer repeated the following: "Thou shalt love the Lord thy God with all thy heart and all thy soul and with all thy mind, and thy neighbor as thyself." This is pure Judaism, and if love is not central and all important, language fails to convey what is. The eminent Jewish Rabbi Hillel, who, according to good authority, taught Christ, said: "Love peace, pursue peace; love all men and invite them to a life of virtue and holiness. One of the fathers of the Christian church declared: "What is called the Christian religion has existed among the ancients and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion, which existed already, began to be called Christian."

It is evident that Dr. Hillis is not fully informed on the subject. Perhaps the words of Max Müller, the distinguished scholar who has thoroughly investigated the various religious systems of the world, will apply to the man who preaches in the pulpit formerly occupied by Henry Ward Beecher and Rev. Dr. Abbott: "He who knows but one religion knows none."

JEWISH QUAKER.

### Vaccination and Medical Laws.

I want to call attention to Dr. Peebles' letter on "The Vaccination Law," published in the JOURNAL of Feb. 16, and to emphasize it with my enthusiastic approval. The medical ring has become a giant monopoly. It is unscrupulous in its methods and totally ignores and scorns the rights of citizens and the merits of progressive schools of medicine. It is one of the most dangerous and diabolical combines in the world, for it holds in its iron grip and evil schemes the health and life of the people. The medical profession is a noble calling. Education in all its departments is of highest value, and much that is taught in the colleges is very useful, and should be respected by all. But the political plots and selfish schemes of the "regulars," are a disgrace to the profession and to the human race.

They have an immense advantage over all opposition, in that they are united, thoroughly organized, and have a prestige that holds nine-tenths of the people in abject obedience to their will. Statesmen (?) are for the most part under



their hypnotic spell. They usually know nothing of the merits, or demerits, of any system of practice but accept the "regulars" because they hold the key to the temple of Opportunity. They have prestige and money to enforce their claims. What does a politician know of the relative value in the healing art, between Homeopathy and mercury? What do they know, or care, about the Hydropathic, Eclectic, Magnetic, or Mental systems of cure? They are totally incompetent to analyze any of their principles; and by habit, antecedent and popular prejudice—always founded in, and supported by ignorance, they accept the orthodoxy of jalap and blue mass, and drastic drugs generally, and conclude that all dissenters are quacks; because the arrogant and often stupid regulars tell them so. Under these self-appointed dictators our legislators form laws to suit the ring, and the people are at their mercy.

All of this class legislation is instigated by the medical trusts, with the pretense of protecting the dear people from the dangerous malpractice of "Quacks." But the people have never asked their protection and all who understand the "true inwardness" of it, protest against it. Who does not know that all of these vicious laws are instigated by the doctors, and for the doctors, to enable them by force to secure the patronage which they cannot secure in fair competition with other systems of practice? The compulsory vaccination laws are all instigated by them. They pocket a large fee from the poor people that the stupid law makers enable them to compel to submit to their filthy murderous blood poisoning quackery. No law can reach and punish them if they kill half the community with their villainous rot. It is all "scientific" and endorsed by the ring and the State sustains them in it. There is no remedy but by a thorough awakening of the people to a sense of their rights and the tyranny of their "protectors." This cannot be accomplished by a few Spiritualists writing for Spiritual papers, which are not read by the masses who need this stirring up. Of course it *helps*, but we need to be heard in all the public prints. We can get no hearing in Medical Journals.

Dr. Peebles, it seems, reaches the people through the local secular press. That makes his work doubly effective. Push it, Doctor; keep up the fight, and extend it around the world. As the Doctor is in position to know, will he enlighten us on one question? Just now there is an epidemic of smallpox, of wide extent. Is this because so many thousands have neglected to be poisoned with rotten lymph? Has vaccination lost its protecting (?) value? If vaccination protects, why should there be so much concern about it? Those who are afraid of the contagion can fortify themselves with rotten blood and enjoy immunity from the dreaded smallpox, while they suffer and decompose with the deadly virus eating up the vitality of their blood, corroding all the nervous centers, and consuming vitality with the delectable filth infused into their blood at the point of an authorized, legally poisoned lancet, in the hands of a "regular" who wants the patient's money, and has the legal authority to force it from unwilling victims.

Does vaccination render any one immune from smallpox? Is it a *reliable* protection? If it is, what's the matter with Boards of Health? Why this wide-spread epidemic of smallpox after a century of vaccination? But if it does protect, what moral right has any "Board of Health" to compel vaccination against the will of the patient and the family, who must suffer the consequences.

LYMAN C. HOWE.

### The Home Circle.

Spiritualism is called a science, a philosophy or a religion, according to the point of view of the individual, or the argument he wishes to enforce. Taken as each or all, its success or failure rests not upon public mediums or lecturers, not even upon societies, local, State or National, but upon whether Spiritualists as individuals keep an open communion with the spirit world.

In the earlier days of Spiritualism, few homes of believers were without the family circle. The inmates were not seeking to be astonished, but to come *en rapport* with their friends in the spirit realm; to hold pleasant converse with them, and to receive such teachings as they were able to give. The medium of the home circle was not seeking notoriety; nor as soon as some slight proofs of communion were

obtained was a promiscuous public called in to witness the wonder, but friends, trusted and tried, who would treat the matter with the respectful consideration it deserved.

And what was the result? A steady, healthful growth of individuals and societies. No fakers or frauds to be exposed. Spiritual journals teaching Spiritualism and not soiling their pages with personalities. An atmosphere of honest, earnest purpose pervading the whole. The weekly circle, in which the sitters, with music and elevated thoughts, strove for harmony, was a silent power working for *rightness*. . . . . The craze for publicity seized the people. Undeveloped mediums went before strangers, unprepared to meet the inharmonies of such gatherings. They failed, or perhaps became obsessed. The public meeting passed from a place of instruction to a *show* where the curious crowd went to be amused—and discord reigns.

The way back to harmony is to become harmonious. Not by resolutions and declarations of principles—however good in their place—but by establishing, throughout the length and breadth of the land, in the home of every zealous Spiritualist a family circle, that the two worlds may be consciously united all along the line.

I will venture to prophesy that if every reader of this, will organize a home circle, and urge neighbors to do the same; and if these circles are held faithfully during the coming year; that the next National Assembly will show such a result in numbers, in financial support, and in harmony, we shall all know of the power of the spirit world to overcome all things.

EUDORA B. MARCEN.

### Liars.

Down to the depths of my soul I pity a coward, abominate an underhanded sneak, and despise the lies of the liar. Every honorable man does. But I took the pen, Brother Newman, to ask you to reproduce these telling, stinging, cutting, keen-edged words of my friend Hudson Tuttle:

The lie is loose; its talons are sharper than an eagle's; its jaws are stronger than a tiger's; its fangs are more poisonous than the cobra's; its folds are tighter than a boa's; its breath is as blasting as the simoon; loving the darkness of night, yet active by day; sleepless as Argus, strong as Hercules. The Lie is at large; yet no one exclaims! No door is barred. No party of excited men sally out to surround and destroy it! Should they, not a glimpse of its tawny form would they see. No steady hand and trained eye could secure a deadly aim, for it is as intangible as the wind, though terrible as the hurricane! The Lie is loose and no one can destroy it! So open the doors wide. Go out into the street freely. The risk is great, but all take their chances. We have become indifferent and stolid by familiarity. We hear of a youth destroyed yesterday, of the character of a woman blasted to-day. We may ourselves be the victims to-morrow, yet we raise no warning cry, and should we, our voice would be answered only by its echo.

A lie consists in a purposed misleading—in a selfishly-planned exaggeration—in a deliberate intent to belittle or injure a brother or a sister. Words are not necessary to give wings to a lie. A nod of the head may do it—the sneer of silence may do it—the scornful wag of the head may do it. It is useless to chase a lie, because it will ultimately die of its own moral rotteness. Reader, are you a liar? are you a slanderer? Think over some of your past days, weeks, months, before you answer, and remember that what you give out returns to you again. Life is the field of sowing and reaping, and the harvest of this world's sowing will surely be reaped in this or the future stage of existence. Take due warning and do right.

Battle Creek, Mich. J. M. PEEBLES, M. D.

### Be True to the Light.

The JOURNAL is filled with good things from able writers, nearly all of which I can endorse. In the JOURNAL for Feb. 23, over the signature "M.," from San Diego, is an article containing my name, and stating facts which are all true. But it was only a synopsis of what occurred at the time.

With reliable mediums all over the world, Spiritualists need have no fear of their Temple of Liberty being shaken by the winds that blow. But as yet the star of knowledge has not arisen high enough in our consciousness to know that we are but infants in the cradle of Spiritualism. We have hardly reached the first letter in the science of Spiritualism—we are only in the swaddling clothes of earthly babyhood, nursed

on the bosom of mother earth, preparing us for our new estate in obedience to nature's law. Let us rejoice that the mystic veil between the two worlds is fast diminishing, and that death riding on a pale horse, with hell following after him to devour Spiritualists, as our opponents would wish, have lost their power, and the rack and thumb-screw have become waste material: the tyrannical reign of the inquisition is dead. It will never again sway the scepter over the little child that was born at Hydesville on March 31, 1848, which the Church would gladly have killed at its birth. But it was born for a glorious triumph over the old dogmas, and the very truth it brought has made the pillars of superstition tremble from base to dome. It was a symbol of peace, love and justice for the human race, and it will never retrace its steps.

A few brave men and women heard its voice and Bruno-like stood for the truth it brought. We did not seek it; it came from behind the veil, where our earthly eyes cannot penetrate.

The first great labor was to find a channel through which its voice could speak to the children of earth in a tangible and comprehensible way. It is a boon of pleasure for them to-day to know that they have the co-operation of mediums, through whom their voice is heard in every corner of the world. The light from the highest sphere will never fade, but withstanding the element of selfishness that seems almost paramount in the churches, Spiritualism has brought a "rainbow of hope" for all; and if they will but try, the beautiful and good will crown their efforts with spiritual reward, and establish in their souls a day of thanksgiving for having taken the proper step to lift mankind from the dark state and help to iron out the wrinkles the churches have left, so that they will not be lacking in wisdom to practice truth, love and virtue, that will carry them through the swelling tide of earth life, and land them with new aspirations, deeper faith, stronger love for humanity, and a greater determination to be true to their highest aspirations.

All good mediums are like sensitive plants. They take in the thought atmosphere that surrounds them; and Oh, how needful it is for them to live in a quiet, peaceful home, in harmony with the world, so that every thought sent out may be felt. They can look at the stars sparkling in harmony, in the canopy of night, and can tell of the harmonious actions of each that has made space a vast city of revolving worlds.

San Bernardino, Cal. JOHN BROWN, SR.

### The Rights of Children.

The article on "California Vaccination Law," by Dr. Peebles, in the JOURNAL of Feb. 16, 1899, is a step in the right direction, but one clause, "Optional with parents," shocks me.

Whence the right to deal unjustly with our children, impregnating the helpless innocents with foul infections or administer other inhuman acts?

Is it not enough that milk from diseased cows is tendered to satisfy thirst and hunger? Pox vitality is impaired by scalding milk and cooking flesh, but the foulness is there. Ninety per cent of disease is imparted to us by animals we harbor and eat.

We are our brother's keeper in this way: The intelligent giants should defend the helpless and erring, and the best for all should be foremost in mind. This, among other good things, is our chief duty. The "right hand of fellowship" extends to all who will journey up the "golden stairs."

DR. C. B. BURNISH.

Ignorance stands in the fence-corner and throws stones at intelligence. Some assert that the generality of the liberalists of the day are immoral and low-minded. Beware of this kind of judgment. It weighs heavily against the development of the spiritual. It is judgment passed by narrow-minded bigoted people, whose only excuse is their ignorance.

STELLA B.

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This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., MARCH 23, 1899.

A "National Anti-Christian Spiritualist Order" has been started. Its headquarters are at 217 State St., Chicago. Its President is Allie Lindsay Lynch. Its chief tenets seem to be free-thought, free-humanity and free-love.

In the "Church Notices" in last Sunday's *Daily Times* of Seattle, Wash., we are pleased to note that under the head of "Spiritualists" there are five meetings; more than under any other head except the Methodist, which were exactly the same—five. They seem to have five Societies in good working order in that city.

In Canada they still have an un repealed law against witches, and we learn that Mrs. Barrett and several other mediums are to be tried by a jury for witchcraft. Of course those who compose the jury will be entirely ignorant of Spiritualism and in all probability will be filled with bigotry and superstition, and the verdict will no doubt be against the mediums. In their ignorance they will think that the mediums are witches, of course. Canada is far behind any other English-speaking country, so far as liberal-thought is concerned. The people are unprogressive, conservative and extremely bigoted. As we once lived in that country for a few months, we are fully aware of this and speak from knowledge. We shall watch with interest the outcome of this case. Unless the angel world can interpose in some way to prevent it, the results may be another case of persecution.

The *Medium*, a weekly, published at Los Angeles, Cal., has changed hands, Mr. E. D. Lunt retiring; his successor being E. M. Carlson, a spiritual medium, who will continue its publication at 614 West Sixth St., Los Angeles, Cal. Its pages have been enlarged and the price increased to \$1.00 a year. We hope that it will be liberally supported by the Spiritualists of Southern California.

The Seventh-Day Adventists have just had a great financial boom. One of their number, lately deceased, left them a fortune amounting to \$400,000, to be used in propaganda work. If some of our rich Spiritualists, who pass to the Beyond, would take the cue from this and leave some of their riches to be used in building up the Cause, it would be far more to their credit than to leave money for other public improvements, as many of them do. Dr. John Allyn, of San Diego, has just left \$3,000 to be used in beautifying a park, but never thought enough of the Cause to build a hall or spiritual temple there.

## Spirit Communications.

Many persons enquire why it is that communications from spirits are sometimes unreliable. They forget that the ordinary spirit, upon recovering consciousness after transition, finds but little difference between its condition then, and that which preceded it in the physical, with the exception of its means of locomotion, and a keener perception of surroundings. In an article on "Hero Worship in Religion," the *Harbinger of Light* remarks as follows:

The facilities which exist in the spirit world for congenial minds to come together, tend to the aggregation of those having any strong religious belief; hence there are large centers of Roman Catholic, Wesleyan and other Christian denominations composed of those who held fast to the doctrines when in the body, and look for the fulfillment of them in the spheres. The same with Buddhists and Mohammedans and with many minor sects. Spirits from these groups respond to all those in the body who desire confirmation of their doctrines. All through the spheres pertaining to this world spirits respond according to their knowledge or conception of truth; just as embodied spirits do. Do we not find intelligent, truthful men and women here, conscientiously teaching as truth doctrines diametrically opposed to each other? And others presenting their theories as facts! It is only by degrees these dogmatic people get rid of their erroneous belief in the spirit world, and never till they begin to doubt themselves. It is against the principles of the spirit world to force truth on the unwilling mind. Minds and temperaments are as varied there as here. The modest spirit will confess his ignorance, whilst the confident, self-sufficient one who, when in the body, thought he knew much more than he really did, will usually retain that characteristic and be ever ready to enlighten (!) his earthly questioner.

Then we have to reckon with another and lower class—the mischievous and deceptive. Millions of these are constantly crossing the river and, as their plane is near the earth and they miss it in the occupation they delighted in, they hover about the earth's surface, seeking opportunities to gratify their propensities; hence when mediums or circles offer them, as they frequently do, the conditions to control, they are every ready to respond and fool them to their hearts' content.

This idea of superior knowledge of the ordinary disembodied spirit to that of the embodied spirits needs to be got rid of; the average spirit in the spheres immediately pertaining to the world is on a par with the average intelligence of the embodied spirits in the world, plus some knowledge that he has acquired of his new conditions, but not in so good a position, as a rule, to judge of things mundane, which, except in rare cases, he can only see through the minds of those still in the body, matter itself being only visible to him through its emanation or spiritual aura.

All teaching from disembodied spirits should be taken on its merits and submitted to the same criticisms as that emanating from the embodied.

The conditions so well described by Mr. Terry, in the foregoing editorial, account for the multitude of contradictory communications coming from spirits decarnate. As they rise to higher spheres, these conditions are less and less active, and consequently the communications are more worthy of our confidence. We can plainly see the necessity for the injunction to "Try the spirits," and by the use of our reason to determine upon the merits of intelligence coming from the spheres.

Prof. J. S. Thurmond, Beaver Creek, Colo., has sent us an astrological reading, which is very satisfactory—delineating our traits of character quite correctly—though he knows nothing of our private life and surroundings.

It is seldom that meanness of disposition is found with high mental attainments.

The 51st Anniversary will be celebrated very generally, with great enthusiasm.

## The Reviewer.

HYPNOTISM UP TO DATE, by Sydney Flower, M. D. Chicago: Chas. H. Kerr & Co., 56 Fifth Ave. 162 pp. Cloth \$1.00. Price 25 cents.

The preface declares the book to be the practical results of many years' labor by the author and Dr. Herbert A. Parkyn, Chicago, Ill. It contains articles against Hypnotism, Clairvoyance, Telepathy, etc.

The author endeavors to explain the various feats of mind-reading, finding of hidden pins, reading numbers, etc., and avers that they are the "evidences of one's own gullibility." He says, however, that he believes in the advantages of Hypnotism as a therapeutic agent over material remedies employed by the medical profession, and in the application of Hypnotism in Dentistry.

The author also shows that great benefit can be derived from the use of hypnotism in relieving pain and in the cure of nervous diseases, to the extent that the mind acts on the body. His chapters on this subject will make it easy to understand the real good sometimes done by "Divine healers" and "Christian Scientists."

WHEN THE JACKSON STREET CABLE STOPPED; or the Car Conductor's Dream, by Wallace E. Nevill, San Francisco, Cal. 40 pp. Price 25 cents. For sale at this office.

The author was once a Christian minister, but is now engaged in a more useful occupation. He disclaims originality, but aims to rightly choose and properly arrange what others have said upon the great questions of the day relative to Government Reform, Heredity, Religion and Education, as well as the touchstone of human life—Co-operation, giving in few words the most advanced thought of the day. The methods of the author are unique, and his style attractive. It is published by the Coming Light Publishing House, San Francisco, Cal.

Lovers of psychical research will be deeply interested in "A Contribution to the Study of Psychical Phenomena," by Rev. W. G. Todd. Mr. Todd is a scholarly gentleman and a close student. For a quarter of a century he has made the great religions and philosophies of the world a special subject of research, but his present paper deals with actual psychical experiments which took place in the presence of himself and his wife. The contents of this paper will prove interesting, even though one may not care particularly for psychical research. Mrs. Reifsnider continues her remarkable series of papers entitled "Dreams and Visions, a Record of Facts," which have already attracted much attention. Mr. Charles Malloy's second contribution on "The Poetry of Emerson," and Professor Daniel Batchelor's very suggestive paper on "Music in Relation to the Spiritual," will be enjoyed by a large class of thinking people. The *March Coming Age* is the strongest number which has appeared—in fact, each issue shows great improvement over its predecessor.

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Seeking only what is true,  
In its swerveless impact.

Fact has its realm,  
With Justice at the helm;  
Deceit can never bribe this court—  
Nor sophistry its logic overwhelm.  
In this fair realm we find  
A consecrated mind;  
Of no imagination the sport—  
But to the facts of truth confined.

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Of plastic senseless diction;  
Always jesting with truth;  
By most heartless inflection,  
It pleads by passion's smiles,  
By falsehood's artful wiles,  
By slander's poison tooth,  
And catches the world's conviction.

J. MARION GALE.



The Editor is not responsible for the opinions of correspondents.

From John Brown, Sr.

## TO THE EDITOR:

My health is fluctuating; sometimes I am up and sometimes down. I am now in bed surrounded by a host of spirit friends, who keep daily and nightly watch over me. It is marvelous. The world would not believe one-half they tell me, if written.

JOHN BROWN, SR.

## Seek for the Truth.

## TO THE EDITOR:

I am developing automatic writing, and I appreciate the encouraging words of Mrs. F. A. Logan in the defense of mediums. Would to heaven that there were more good souls like her. There is but very little encouragement now for mediums just developing, and if there are no new ones developed, what is to become of our beloved cause when the older ones pass out to the other life? If it was not for the spirit power behind me, constantly urging me on, and the positive proof that has come to me through my own mediumistic powers, I should have given it all up long ago. It has been so sickening to read of the disagreements among Spiritualists. It seems as if there are some always hunting fraud, and as like attracts like, they generally find what they are hunting for. There are some that go to mediums full of deception, and a lie in their mouth, and they are told lies, for they have made their own conditions. Then they say that the medium is a fraud. There are some fraudulent mediums, and when they are proved beyond a doubt to be such, the world will know of them as it should, and by leaving them strictly alone, not attending any of their meetings, they will soon have to abandon the business.

The fraud question is a broad and deep one, because there are frauds on both sides of the line. I often think from what I have seen and learned that there is a jealous, envious undercurrent among some, and if mediums do not suit their particular fancy, they want to crush them out. They forget that they themselves had to creep before they could walk, and without a helping hand some of them would not be where they are to-day.

This continual fighting among Spiritualists is doing more towards killing Spiritualism than all the frauds. It is driving some of the very best elements out of our ranks. But there is an invisible spirit power that holds the helm and will guide the bark of true mediumship over all obstacles, and will wave the flag of spiritual truth through the generations to come.

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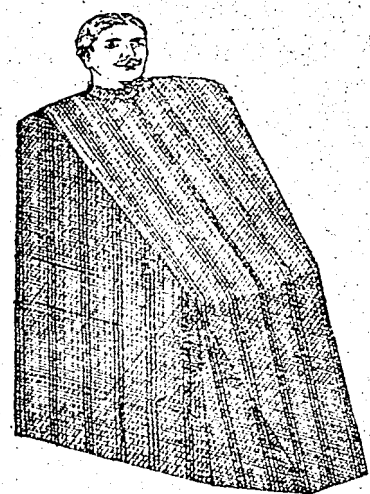
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## Local News Summary.

Edited by M. S. NORTON.

### Anniversary Celebration.

**Preparations** for the celebration of the 51st Anniversary of Spiritualism are progressing satisfactorily. The volunteers so far are Mr. and Mrs. Lillie, Prof. Young, Miss Lee, of Santa Rosa, the Children's Progressive Lyceum and the Mission Lyceum, Mrs. Sarah Seal, and Mrs. Sadie Cooke. Three hours will be devoted to the presentation of phenomena, and two hours to conference. The doors of Scottish hall will remain open from noon until 11 p. m. The best possible conditions will be made and the Spiritualists of the State are invited to "join in." The program throughout will be of special interest.

**Progressive Spiritualists.**—The song service last Sunday evening was led by Mr. and Mrs. Lillie, Sadie Cooke, Mrs. Jolly, Mrs. Fuller, Col. Morse and Mr. Wm. Rider. "The Limitations of God, or Is he doing the best he can?" was the theme of Mrs. R. Shephard Lillie. The God idea, from a Spiritualistic standpoint, was clearly set forth by the speaker, and the tendency toward rationalism in religion pointed out. She took an optimistic observation of the future, and predicted better things. The process of turning Spiritualism over to give it a "roasting" on the other side, is more laborious than it used to be, for it is getting to be too large to turn over easy, and the one-time "roasters" are assuming a more respectful attitude. Moody, Talmage, Abbott, and others are beginning to recognize its beauties, and "the world is moving on." A short improvisation, America, the good night word, and another Sunday evening meeting passed into history.

**Oakland.**—The Union Spiritual Society will be pleased to see its friends every Wednesday at 7:30 p. m., at Dr. Palmbaum's residence, 856½ Isabella St. A good time last Wednesday night. The doctor gave many tests which were all recognized. Invocation by Mrs. Irene Smith.

**Mme. Young's Meeting.**—Three times every week, in Oriental hall, this medium stands between the two worlds, on the public platform, and acts as interpreter between spirit and mortal. There is no lack of appreciation or support, and her hall is filled at every meeting with quiet, orderly investigators.

**Dr. York's Lecture.**—"Free Trade in Religion," was the theme last Sunday evening at 117 Larkin St. Patiently and persistently this champion of liberal thought pursues the even tenor of his way, in the fight for mental freedom. Wherever the head of superstition appears, there is the doctor ready to hit it; "may his tribe increase."

☞ Mrs. Lois Waisbrooker is now located at 204 North Olive St., Santa Ana, Cal., for a short time.

**Board of Trade Exhibit.**—Attention is called to the free exhibit of the State Board of Trade in the New Ferry Building, at the foot of Market street, in this city. The exhibit is now open for the inspection of the public, and will amply repay anyone for time expended. Natural products of every variety, from every portion of California, tastily arranged in quarters specially constructed for their accommodation, form the largest and best display of the kind on this coast, if not in the country.

**Visitors from Seattle.**—Dr. and Mrs. Chesbrough, mediums from the Sound City, called at our office during the past week. They are in search of a location for business, with congenial climate and other conditions. Verily the harvest is large and the laborers are few, and one need not seek far for spiritual work to do.

**The Provident Trust Co.**—Branch No. 1 holds social propaganda meetings in Occidental Hall, every Wednesday evening. At the last meeting there was a piano solo by Miss Severance and a baritone solo by Mr. Masters. Mr. Milton E. Morse, Sr., read a paper on "Some Metaphysical Assumptions." Mrs. L. S. Drew and A. Mark Stoddard spoke upon the subject of co-operation. These people seem to be practical in their methods, and seek to bring about reform through education and enlightenment, rather than by political action.

**Fraternal Hall, Oakland,** notwithstanding the rain, was well filled on Sunday evening, March 12, Dr. Muehlenbruch having been announced to hold ten or more articles and psychometrically read them in succession, which he did to the satisfaction of all present. He has been re-engaged for Sunday evening, March 26.

"What has Spiritualism done for mankind?" was discussed at 2:30 in ten-minute speeches, and brought together a large audience. Among the speakers were Mrs. Gunn, Mrs. Briggs, Prof. Conner, Prof. Lowe and others. These are free meetings.

The 51st anniversary of Modern Spiritualism will be celebrated on Sunday, April 2, afternoon and evening. A splendid program is being arranged, and the admission will be free. T. ELLIS.

**Alameda.**—Mrs. Jennie Robinson, who serves this Society for March, reports good meetings and unabated interest, although inclement weather has a slightly depressing effect upon the attendance.

**Convalescent.**—Mrs. Ella Marchant Stewart has been quite ill at her apartments in the Delaware. La grippe was the cause of complaint, but the enemy has been vanquished.

**Universal Spiritual Association.**—"How to attain self-poise" occupied the attention of both the silent and talking thinkers who assembled at 20 Eddy St. last Sunday afternoon. Notwithstanding the inclement weather, the hall was full. Messrs. Lee, Norton, Ohlwin, Hall, Stoddard, Young and Harry Cowell—with Miss Lee, Mrs. Usher, Mrs. Dr. Knowles, and others, occupied 4½ hours in the discussion of the subject. Next Sunday the subject will be "Fear, its cause, cure and use." At 12 m. sharp. These educational meetings are springing up on every hand, and a person must be well posted in the advance thought of the day to be even an intelligent listener. Keep up with the procession, brethren.

**Mrs. Drew's Meeting.**—The special features of these meetings, held at 909 Market St., are messages from personal spirits to personal mortals, intelligent and timely, and the answering of mental questions of a personal nature. Mrs. Drew occupied the platform alone last Sunday evening.

**Visitors.**—Mrs. McMeekin, Mrs. Robb, and Mrs. Billings of San Jose, are visiting in the city for a few days, and in company with Mrs. Howard, listened to Mrs. Lillie's lecture last Sunday evening.

Mr. Carl, and Mrs. Sadie Eberhardt, live spiritual workers, visited our office during the past week. Mrs. White, mother of Mrs. Eberhardt, is expected home from the East soon.

Judge Harvey Brown, of Oakland, showed his genial countenance for a few moments at the JOURNAL office last week. Always welcome; call again.

**Future Entertainments.**—Ladies' Aid and Lyceum benefit entertainment for Mrs. Sworts, Friday evening, March 24, at Occidental hall.

Mission Lyceum, Excelsior hall, Mission St., between 19th and 20th Sts., Wednesday evening, March 29, entertainment and dance.

Ladies' Aid, supper and dance, Occidental hall, 305 Larkin St., Friday evening, March 31. Supper at 6:30.

Sunday, April 2, Anniversary Celebration, Scottish hall, 107 Larkin St., afternoon and evening.

## Societies and Meetings.

☞ Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines), \$3.00 per month.

### California State Spiritualist Association.

HEADQUARTERS—1429 Market St.,  
SAN FRANCISCO, CAL.

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VICE PRES'T.....W. D. J. HAMBLI, San Jose.  
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### Society of Progressive Spiritualists, ☐

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month.—Semi-monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p. m. Take Elevator.

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**Mrs. T. Crofts**, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1898, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you direct by Mrs. Crofts. Those who have had Readings are all well pleased with them.

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☞ The *Arena*, Copley Square, Boston, Mass., offers one thousand dollars to young people under 21 years of age, for the largest club of yearly subscribers. Send to the *Arena* for particulars.

☞ *Planets and People* quarterly and the RELIGIO-PHILOSOPHICAL JOURNAL both for one year for \$1.75, if sent to this office.

**Have you "Common Sense?"**—If not, send at once for a free copy of this liberal-minded advocate of advanced thought. Brings health and success. Address Common Sense, 55 State St., Chicago, Ill.

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VOL. 36. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., THURSDAY, MARCH 30, 1899. 1429 Market-st. Between 10 & 11th-Sts. No. 13.

## THE BORDERLAND.

### FATE.

One ship drives east and another drives west,  
With the self-same winds that blow.  
'Tis the set of the sails,  
And not the gales  
Which tell us the way to go.  
Like the winds of the sea are the ways of fate:  
As we voyage along through life,  
'Tis the set of a soul  
That decides its goal,  
And not the calm or the strife.

ELLA WHEELER WILCOX.

at the house of Mr. Wm. Nye Means. I arrived at about 9 o'clock. There were a number of persons present, but not the full number expected. Mr. Means lives in a comfortable, modest home in the western part of the village. His household consists of his wife, himself and one grownup son. He is a man of medium size, about 55 years of age, rather dark complexion, having a well formed head, covered with a good supply of curly iron gray hair. I had been informed by the letter inviting me to the place that the purpose of the sitting was to finish the production of a wonderful picture which was being made by independent spirit agencies. That two sittings had already been devoted to its production, during which 7 persons had sat the first night, 14 the second, and that 21 would sit the third, which was the night I was present.

produced by Mr. Means, and after carefully showing it to all persons present, 22 in all besides himself, he placed it on a table near the middle of the room. The paper on which the picture was outlined was about 24x24 inches. It was nailed fast to the smooth board underneath with ordinary flatheaded nails used for such purposes.

Mr. Means then placed two short pieces of carbon pencils on the paper, and after making some remarks to the company present about the harmonious conditions necessary for the success of such an effort, seated himself in an armchair at least four feet from the table on which the partially begun picture was placed. I ought to say before going further that only the upper part of the picture, i. e., the clouds, with the all-seeing eye, and the outlines of the faces of



THE IMPERILED REPUBLIC—A Prophetic Spirit Picture.

### A Spirit Picture.

By urgent request we republish the following article from the *Light of Truth*, of Nov. 19, 1898, the engraving being kindly furnished by its editor, Brother W. J. Hull, to give our readers a correct idea of the original picture, produced under test conditions:

#### A PSYCHIC PHENOMENON.

It was in the spirit of investigation, as a psychist, a searcher after truth, that in answer to an earnest invitation I on the evening of Oct. 11th went to Williamston to attend a seance held

There was much waiting before the 21, besides Mr. Means and his wife, arrived, the last one being a Mr. Webber, a prominent business man of the place. The room in which the seance was held is about 18 feet square, on the ground floor, and is the sitting room of the house. To me was assigned the duty of seeing to it that every possible opportunity for fraud or deception was rendered impossible. I fastened all doors with hooks on the inside and locks, upstairs and down. The windows were all secured by fastenings and dark cloths were tacked over all windows.

The board on which the paper, with the picture partially begun and outlined upon it was

Henry George, Paine, Lincoln, et al., with traces of the lower portions, could be seen.

The room during the sitting was completely dark, no light being admitted.

I need not have gone so far as I have into giving the facts, as the following affidavit, signed and sworn to before me, as a notary, by no less than 21 persons present, is better evidence:

State of Michigan, County of Ingham, ss:

We, the undersigned, being duly sworn, say: We were present at the home of William Nye Means, in the village of Williamston, on the evening of October the 11th, 1898, when the picture, the "Imperiled Republic," was made in the following manner and under the following conditions: Mr. Means, the medium, was seated in a chair, and over and completely surrounding



him was placed a mosquito netting and securely tacked to the floor on all sides of the chair. The paper upon which the picture was produced was fastened to a board surrounded by a frame two feet square, just the size of the paper. All doors and windows furnishing any means of egress or ingress were securely fastened, so that it was impossible for any one to enter the room during the sitting. A circle was formed by all joining hands except the medium, 22 persons in all being present, all of whom sign their names to this affidavit, including the notary. The medium was securely fastened in an arm chair, as before stated, about four feet from the table, upon which was the board with the paper fastened to it, on which the picture was made, the medium and the table being inside the circle so formed. The sitting began at 10:40 p. m. and lasted till 12:15 a. m.

A simple outline of the picture had been made at two previous sittings under exactly the same conditions, seven of the same persons who sign this affidavit being present Sep. 27, and 14 of the same persons who sign this affidavit being present Oct. 4. We further make oath that the picture was produced without any participation or agency of any one of us, except as above stated.

Signed: F. H. Piper, S. Cabot, M. E. Rix, Mrs. Agnes Rix, Edgar Webber, Horace J. Walker, Blanche Ruthford, May V. Bell, Mrs. E. Merrill, Mrs. Kate King, Alice Headley, Mrs. F. H. Piper, Clarence Headley, Mrs. E. C. Plumb, C. J. Merrill, Nina M. Plumb, Mrs. S. M. Means, Porter W. Means, Chauncey Blakely, Charley Smith, E. King.

Subscribed and sworn to before me, this 12th day of October, 1898. EDWARD S. GRECE, Notary Public, Wayne county, Mich.

At the special request of the medium, I took particular pains to examine the netting under which he sat. The netting was sewed together by a sewing-machine stitch. It was folded together at intervals of about 8 or ten inches, and a tack driven securely into the floor. During the sitting the medium becomes entirely unconscious to all about him; that is, so far as his natural self is concerned, and to all appearance; but he often speaks, or at least a voice speaks through him, being one of his guides, Dr. Cracker. He always emerges from these sittings in a much exhausted state, often requiring great effort to bring him back to his normal condition.

Now, what of the picture? Its full size is 13 by 18 inches. On it, altogether, are about 75 human faces and figures, besides trees, buildings, etc., and considerable writing. All these figures and buildings were made on the night of the 11th, except the seven faces in the upper portion.

It is allegorical, political, historical, and I may say prophetic. Above and over the center is a five-pointed star; under this is the all-seeing eye, representing God, the ever-present spirit of All-Good, looking down over the nation represented in the Capitol building at Washington. Just below this eye is the face of Thomas Paine, the real author of the Declaration of Independence, and one of the greatest agencies in achieving the freedom of this country from British tyranny. On his right is Henry George, on his left Abraham Lincoln, and the "Old Man of the Mountains," as Mr. Means calls him, his principal guiding spirit. There are also the faces of prominent women reformers whose names I do not know. Below and on either side of the Capitol are panels on each of which are written lines wonderfully full of meaning, by Henry George, A. Lincoln and Thomas Jefferson, and the marvelous part of the matter is that the signatures are fac-similes of the originals. These writings are as follows:

"One of your mortal statesmen has said, 'Give the people what they want.' And we will say that what the people want just now is direct control over legislation. Give them this and they will make effects beneficent and all men will be placed upon an equality with relation to the use of the material universe within twenty-five (25) years.—H. GEORGE."

"You are crying peace, peace, when there is no peace. This thirst for blood is not confined to western Europe. Mohammedans are thirsting for blood—Turkey, 'The Sick Man of the East,' is anxious to conquer all for Islam—Islam is casting about and nursing his wrath until such time as he may wreak vengeance upon his oppressors. And must I come to advise you that the war cloud is settling thick and black over your own government, and that you will have no peace for the next decade of years?—A. LINCOLN."

"America, which in population, wealth and intelligence, dwarfs the greatest empires, must not seek safety in her armor-plated battleships when the only ark of safety is direct and immediate legislation. This, and you will have war no more.—THOMAS JEFFERSON."

On the left of the left-hand panel are the faces of Mr. Debs, the labor reformer; Mr. Towne, free silver Republican reformer; Mrs. Gouger,

the well-known lady reformer, a sister of charity and others, and just below these are seen crowds of people of all nationalities trudging to the poor-house, which stands ready to receive them, while in the center, underneath Lincoln's writing, is the United States treasury filled with \$357,000,000 of money, guarded by armed sentinels, and on the right side of this a church and other buildings and a United States prison being filled with criminals, the fruits of the conditions.

Again in the center is the Ark of Safety—the Ship of State—tossed upon the ocean of discontent and about to sink beneath the angry and turbulent waters. To the right of the right-hand panel, in which is the writing signed "Thomas Jefferson," are the faces of W. J. Bryan, Governor Pingree, of Michigan, B. O. Flower, former editor of the *Arena*, Mr. Vincent, editor of *The Nonconformist*, of Indiana, Senator Stewart, of Nevada, besides seven others, women and men prominent in the reform work of the country.

The question naturally arises in all inquiring minds, by what intelligent agency or agencies was this picture produced? The facts are as above given. There is not one person among all those 23 present, which included Mr. Means, who would not go into any court of justice and on his or her oath give testimony to the facts as above narrated. Mr. Means is an honorable man, well spoken of by all his neighbors and by all who know him. If any person cares to inquire about him at his former home (Jackson) let him see Hon. M. G. Lonacker, mayor of that city, and hundreds of others who know him there. He was for 27 years a member of the Baptist church, and while not now a member of any church organization, all who know him, and of whom I have made inquiry, speak of him as a man of pure life and upright conduct in all things. I want to close this article by saying that in presenting this to the public I do not desire to shrink from any responsibility; that I do not wish to be classed as adhering to any sect or following. I am simply a searcher after the truth, and I present the above facts to the public for them to judge as to what they demonstrate. Do they help us to answer the momentous question of the ancient sage which all the religionists of all the world in all ages have been asking and have been teaching men that they must accept by faith? "If a man die shall he live again?" EDWARD S. GRECE.

### A Strange Circumstance.

A lady who had separated from her husband because of his abuse, and who is very mediumistic, had the feeling at times that she must watch her youngest child—a bright little girl of six years—lest the father should steal her. She left the place and went to a distant city, and for a time felt comparatively safe, but after a little the feeling returned. Her eldest daughter but one—a girl of 16—was away in another part of the city taking care of the children of a wealthy family. One night about 11 o'clock this girl came in with a blanket wrapped about her like a squaw, and looked and acted like one, and wanted to know where the little sister was. The surprised mother replied: "The children are in bed." But the entranced girl would not be content till she saw that the two little girls were really both there. Her dress was open at the neck and a place bruised about the size of one's fist, and the mother was terribly alarmed until she found that there had no further injury been done. The control said that "big man" was watching to get Mabel and they must be careful not to lose sight of her.

She went to bed and to sleep, and in the morning was very much surprised to find herself at home. Her married sister went back with her the next morning early, and the family had not missed her. The doors were all locked and everything in place except that the drawer was open from which she had taken the blanket in which she had wrapped herself. Her room was in the third story and she had gone to it about 8 o'clock and taken up a book to read, and that was the last thing she remembered until she found herself at home the next morning. The book was lying open where she had commenced to read.

The supposition is that she had left the house before it was locked up for the night, and if so, she had been out about three hours and traveled not less than three miles, and what dangers she was protected from can not be known. It

resulted in her losing her place. They have gone over a hundred miles farther away, but the mother is ever on the alert lest her child be stolen. Maggie had not been thinking or worrying about Mabel. LOIS WAISBROOKER.

### A Girl Medium.

I wish to tell you of a little experience of spirit power that happened in my home on two evenings this week.

I have a young lady friend staying with me this winter who has never been to a seance or a circle, and has never attended Spiritual meetings of any kind and was in no way a Spiritualist. There is also another young friend, a school-girl 14 years of age, who has had some experience in sitting with me during this last year.

Last Monday evening we were sitting around my table waiting for some manifestation, when the table commenced to move. My young friend told the spirits they might do this, and whatever she asked, they would do. They tipped the table so that one end was on the floor, but the slates and paper were kept in position. Soon we got short messages on the slate through my school-girl friend holding the slate. I got automatic-writing at the same table, as did my friend.

Last Friday evening, Feb. 24th, we had another sitting and invited a lady friend and a gentleman; this made our battery very much stronger and we had better manifestations. The table moved twice as far as the time before, was raised up off the floor and was suspended in the air and moved back and forward at the young girl's command. We also got slate writing, automatic writing and raps.

I had always thought it took a strong medium to do this work, but none of us are very old Spiritualists; we are all investigators. This will show that "the home circle" is the place to develop the phenomena of Spiritualism, without fraud. SARAH E. INMAN.

Grinnell, Iowa, Feb. 25, 1899.

### Psychic Experiences.

We were called to the editorial chair of the county paper at Anderson, Indiana, in the winter of 1854-5.

But a change was at hand—in store for us. Doubts began to disturb our conservatism, both religiously and politically; and we drifted upon the borderlands of infidelity. Yet, even then angels friends whispered of progress and a glorified estate beyond the grave; which, together with encouragements from Dr. Westerfield, one of Indiana's most sterling workers, helped to keep hope alive. Through the Doctor, Wm. Denton was induced to occasionally lecture in the County Court House. On passing it one evening, out of curiosity we dropped in. Denton was just then descanting upon the beauty, blessings and glory of freedom; and he captured us with his eloquence—igniting a spark in our soul that has become a conflagration of truth.

Becoming tired and disgusted with law courts and politics, we moved some eight miles to Huntsville, requesting Dr. Westerfield to send to us any mediums that might come along. We had not long to wait. There soon came to us Thomas White, an octogenarian, just from the spirit room of Tippey, Athens County, Ohio, of whose wonderful manifestations we wish to inform our readers.

There were two of these rudely constructed spirit rooms in Athens County, built by spirit direction, one by a Mr. Coons, the other by the Tippeys.

The phenomena were substantially the same in both, so we shall speak only of what occurred at Tippey's; at which our venerable friend, Thomas White, had spent some three months, in investigating the phenomena.

The manifestations, every evening, consisted of playing by the occult or spirit intelligences of a full band of music, lectures and conversations through a speaking trumpet. Our venerable brother was filled with the Holy Spirit, which he had imbibed during all those weeks and months; and seemed like a veritable angel dropped down from heaven to us.

He gave our villagers a number of lectures, imparting much valuable spiritual information to those prepared to receive and appropriate it. Under his direction a seance was started which



was attended by quite a number of the villagers, with some amusing as well as wonderful results.

Most of them admitted that the table, around which we sat, was moved by an invisible and apparently intelligent force and agency, and one young man, Jo. Davis, soon manifested a marked mediumistic aptitude to tip the table, which made us hopeful that we were soon to have a medium among us; but to our surprise, Davis met us one morning, and with a long, sanctified visage told us he would attend no more seances, he had had a dream, in which he looked under the table and saw it was the Devil who moved the table, and he would have no more to do with the Devil's works.

A sister had died, who was a natural performer on a favorite instrument of music, and our venerable guest, White, thought it possible by forming a circle in a darkened room, around the instrument, it would be played upon as were instruments at Tippy's. Accordingly a seance of that kind was held. We were seated facing the west, and had our eyes elevated toward the ceiling. After a few minutes waiting a bright spot appeared near the ceiling, which grew or expanded into an oval, elongated form in which appeared the face or features of our glorified and sainted sister in a glow of heavenly radiance, softer and more mellow than the shining of the moon, and yet brighter than the sun; which was to give us a foretaste of the glorified state of them that believe, suffer and toil, here below, for God, or Truth's sake. None of the others saw this celestial photograph of our arisen Cecelia. No music was heard until one by one the unbelievers had all quit, and we with mother sat alone, when faint sounds were often heard, like the distant tinkling of small bells, the instrument being wire strung, called a dulcipheno.

The fruits of Brother White's mission were we two mediums, I and mother. At Tippy's rooms spirit friends said to him: "Go out and feed my lambs." He often remarked that his stay at the home and seance rooms of the Tippy's was as near heaven as he ever expected to get on earth. After stopping a few weeks with us he went his way and we never heard of him afterwards.

Spirit friends advised Tippy to sell and remove to Lynn County, Kansas, and we subsequently visited their room on the farm of John Morris, at which we were told much of the Ohio wonders were repeated and duplicated—Tippy, the medium, being absent from home at the time of our visit there. But enough was told us, by Brother Morris or Morrison, to fill a large volume with what was said and done at that round-house and spirit room for spirit phenomena or manifestations.

Going to the depot one evening, expecting friends, as the conductor called "all aboard," we were forcibly and unexpectedly lifted on board and taken to Indianapolis, some 30 miles away, and many other similar experiences.

THOMAS COOK, Editor *Spirit of Truth*.

### Sensitiveness in Mediumship.

Since mediumship has attained so much of universality as we find to-day, it is well for us to consider something of the life of mediums. One of the first things necessary to the medium is sensitiveness, or refinement of the nervous structure. To enable the brain to be impressed or controlled by any force thrown over it, the entire physical structure must become very sensitive, as the force exerted upon it is sometimes very delicate. This sensitiveness is absolutely necessary to mediums, but alas! how often do we find it misused!

That state of sensitiveness which must be handled with gloves is truly a misuse of the real state. It is a false condition and should be overcome wherever found. Those mediums who are, on account of their sensitiveness, cognizant of all that transpires about them, and especially of the mental attitudes of people, and who take it for granted that any fault-finding, any difference of opinion, any adverse criticism, is aimed at them will have their feelings hurt and will suffer in consequence. That is the state of sensitiveness most generally encountered, and that is selfishness, pure and simple. It is the result of self-consciousness. It arises from thinking of one's self and imagining that every word, every remark, every side-glance is meant for that self. It comes from a desire to draw everything to one's self; to place one's self in such a state of importance that one feels an

ownership for every criticism that skeptics or fellow believers may make. The greater the degree of true sensitiveness which a medium has, the greater is the advance, but we must obliterate selfishness from ourselves before we are truly sensitive.

We may sit at a window and witness some bad accident. Our senses enable us to conceive all that is happening; to hear the cries of the wounded and the shouts of the excited, and our sympathy goes out to the sufferer in full force. We are thoroughly aware of everything that is said and done, and yet we are not hurt. That is true sensitiveness; that is sensibility. We have no thoughts of self connected with the scene, so we do not suffer. So, if we eradicate all thoughts of self from our work and think only of the One Power, of which we are a part, we will never be wounded through sensitiveness.

Selfishness is ever open to wounds, and where self-thought is not, there can no wound be. The time is not far distant when mediums will receive their just recognition and will be looked up to as moral leaders as much as priest or minister, so we must prepare that high state of morality for ourselves from which we can dispense the great good to others. We must be unconscious of self as a personality, yet entirely self-reliant. We must be so thoroughly united with all forces of Good that nothing can weaken that union. We must be above all that pettiness of which false sensitiveness is a part.

Egotism and conceit are examples of selfishness, and since they go hand in hand with sensitive natures they are likewise forms of sensitiveness. To overcome egotism, pride, conceit, self-satisfaction and many other like complaints would be to overcome sensitiveness and to cultivate sensibility and that consideration for our fellow creatures which marks the nobility of our natures.

He who is wounded by the criticisms of another is taking something to himself that does not belong to him, unless he is guilty of the faults found, in which case let him remember that it is only because the truth of him is known that he is wounded.

He who wounds me with intention is not worthy of my consideration, therefore, I am not hurt: he who wounds me without intention is the object of an injustice from me, if I am hurt, therefore, I will not be wounded, is a policy every sensitive should adopt.

Love one another and be not envious, and lo! the world will be all sunshine, and the scars of old offenses will disappear as if by magic.

PALMIEA.

### SEA SHORE IN MAY.

With peaceful progress Spring moves o'er the beach,  
Hushed is the tempest, mighty ocean calm;  
The softly rippling waters gently teach  
That beauty of the mind can quell the storm.

The fleecy clouds like ivory dream-gates part,  
Fair valleys filled with happy souls appear,  
As lovely fancies swarm around the heart;  
A steady tone falls sweetly on the ear.

It whispers soft of womanhood divine  
Which sheds a holy influence around,  
The power of guileless beauty to refine  
A soul, whose mystic depths, Ah! who can sound?  
The waves, with joy, in harmony expand  
And break with loud acclaim upon the sand.

M. FOLGER COLEMAN.

### Are we Free Agents?

I have often been requested to write my views concerning life; why it is that some have plenty and others have not. Being liberal, I accord to all the right to think for themselves, and I claim the same privilege. I have made this subject a life study and have many proofs from my own experience and investigation, but my knowledge will not do for another.

A thought given now and then begets discussion. Let us take all criticisms with the kindest of feelings, cultivate true love from the depths of our own hearts, and adopt the feelings of universal brotherhood when we argue.

Are we our own free agents? Are our lives laid out for us? No, not exactly. To illustrate: Before leaving your home or office (whichever it may be) you may have settled upon a certain place to go. On the street you meet a friend who asks you to go with him in a slightly different direction, and as you go, that changes your course somewhat. You meet another friend, and he takes you in another direction. That again changes your course; but at last you reach your destination, as you had at first planned. By this you will see the point I am

trying to convey—that we are not our own free agents, but that our lives are in a measure outlined for us. We may turn a little to the right or the left, changing our course slightly, but the main road of our lives we have to travel.

A person may go to a psychic who describes the future for him, as it comes to pass. How can a psychic do this if the path of life is not planned? Someone may say that things did not come to pass as described. In this, everything depends upon the conditions of the sitter and psychic. Let us think for ourselves. What were we given reasoning faculties for, unless to make use of them? If they are dormant, our souls do not unfold.

A person may say; "If my life is laid out for me, I might as well take things easy—I cannot change matters anyway." You are placed here to unfold your spiritual nature, to get yourself ready for the life to come, as we know there is another life—that this is not all. Hence we should live as true as possible. If we do wrong, we must undo the wrong. There is no Jesus who can wash away our sins; this idea has caused all the trouble in the past. We have often heard from pulpits and elsewhere "Come to Jesus; he will wash you clean. At the eleventh hour you can be saved," etc. This teaching has filled our jails and penitentiaries, and has made murderers. When we understand that we will have to undo our wrong doings, we shall have a better class of people.

Again, you may ask if our lives are planned for us, does not the murderer come under this law? Most certainly, but I have also said that we are placed here to unfold our higher natures. We are largely controlled by planetary influences; hence, when the planet under which we are born crosses with others whose influences are not good for our physical, mental or financial career, we feel the effects. More or less sickness is thus caused. We must overcome these conditions and rule our planets, not be ruled by them.

Are we not a spark of the divine, incomprehensible to our minds, call it what you will—God, Good, Jehovah, Allah?—it is all the same.

It is customary to gauge people by the degree of attachment they show to things serious or shallow. In reality, the distinction lies with ourselves, not the affairs we are engaged in. Everything has its surface and its depth; some people dwell more on the former; while others love to penetrate the latter. Our minds are made free when we give up wishing, and only think of bearing what is laid upon us and doing what is given us to do. Pleasant work, when one knows how to render it skillfully, is still pleasanter when one can improve upon it. Purity of heart is that sensitive delicacy to which even the thought of evil is offensive. There is no fit search for truth that does not first begin to live the truth it knows.

Sorrow is not given to us to brood over, but to give us strength by the knowledge that we are all a part of the higher power, incomprehensible to us at first, but by our souls' unfolding we come to understand it. Sorrow is given us to make us more thoughtful. Why live halfway up the hill, enveloped in mists, when we might have an unclouded sky and a shining sun, if we climb higher into the light?

All things are natural when guided by natural law. If private readings from a good psychic, or prophecies of a national consequence are foretold, how could it be done if those events did not already exist in spirit? We cannot limit space; the very thought you send into space is a creature of itself, and will affect someone who is psychic enough to receive it. If for good, you will receive good results; if for bad, you will be rewarded accordingly. Hence, we should send out only good thoughts and do all the good possible. Thoughts are things; you can cure or kill, if you understand the laws of nature and their force. Your life is given you to live out, no matter how hard it may seem. I expect death at any moment, and all, as philosophers, should do likewise. Be ready; live lives of truth and honesty; treat others as you would have them treat you; do not depend on anyone, but be your own master.

Knowing that our lives are determined for us, we should not be looking backward, but forward; not worrying, let the higher life unfold. Do not look enviously at others and then life will be sweeter and brighter, and tranquility of mind will be yours. Make a heaven within, and the beauty of life will shine in your heart.

Oakland, Cal. MAX MUEHLENBRUCH.



# The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

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THOMAS G. NEWMAN, Editor,  
Assisted by an Able Corps of Special Contributors.

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., MARCH 30, 1899.

Death is a thoroughfare—traveled by all. It is not the end of the road—only a bend in it. Those who have passed beyond that bend, are simply out of our sight, until we, too, have passed that point, and joined the great mass who are still moving, up the hill of progression.

We understand that Frank Walker is about to lose all that he has, on account of the indebtedness incurred in the Jubilee at Rochester, N. Y. Are there no public spirited Spiritualists who will aid him at this time? Shall he lose his all, because he did this for the benefit of the cause he loved? Whatever is done must be done quickly. His address is Hamburg, N. Y.

The Rev. Dr. Benjamin F. De Costa, a popular clergyman of New York, declares that fifty millions of the population of the country "are either hostile or indifferent to the teachings of the church." This is a great admission for a man of his standing and reputation; but what a commentary it is upon the failure of the orthodox religion to "convert the world." This has been its hobby for ages—but it is a lamentable delusion. The church is losing its hold upon men, and it will soon be numbered with the defunct institutions of the past. The "new thought" of the present day is not only sapping its foundation, but presents a better philosophy, gives a brighter hope, and shows a grander intellectual development for the race during the twentieth century, and the greater "beyond."

Before the adjournment of the California Legislature, Senator Simpson introduced a bill which would add two sections to the general vaccination law of 1889. It provides that for any injury or detriment caused by vaccination, the school authorities that have had the vaccination performed may be sued for damages, and the vaccinator will also be liable for damages. Whether it became a law or not we are unable to say, but we hope it did.

More of the terrible results of vaccination are coming to light every day. The Columbus, O., *Dispatch* contains the following pertinent remarks concerning the deadly effects of injecting virus into the human system:

Never before in the history of the city, so some physicians say, have there been so many serious cases resulting from vaccination.

In several instances people have narrowly escaped having their arms amputated. Others complain of a violent headache, chills and nausea. Others have a swelling of the glands under the arms that is extremely painful. Either the virus is exceptionally virulent or else people have forgotten how they felt "the other time" they were vaccinated.

## Benjamin Franklin a Spiritualist

In a letter of condolence which Benjamin Franklin wrote to a relative on the death of his brother, he gave expression to the following beautiful thoughts:

It is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryonic state, a preparation for living. A man is not completely born until he be dead. Why then should we grieve that a new child is born among the immortals, a new member added to their society?

We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled, painful limb which cannot be restored, we willingly cut off. He who plucks out a tooth parts with it freely, since the pain goes with it; and he who quits the whole body parts at once with all pains and possibilities of pains and diseases which it was liable to or capable of making him suffer.

Our friend and we were invited abroad on a party of pleasure, which is to last for ever. His chair was ready first, and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are so soon to follow, and know where to find him?

In answer to an inquiry about Robert Dale Owen, we give the following from the "International Encyclopedia":

Robert Dale Owen, born in Glasgow, Scotland, 1801; died 1877. Son of Robert Owen; was educated at New Lanark and in Switzerland. He accompanied his father to the United States, and after the failure of the New Harmony experiment, came to New York, and in 1828 began the issue of the *Free Inquirer*, a continuation of the *New Harmony Gazette*, the publication continuing until 1834. He then returned to New Harmony, and was for three years, 1835 to 1838, a member of the Indiana Legislature; in 1843 he was elected Member of Congress as a Democrat, served two terms, and was especially active in organizing the Smithsonian Institute, of which he was made a regent. He was chairman of the revision committee having charge of the Amendment of the Indiana Constitution, 1849 to 1850, and was active in securing the passage of laws giving independent property rights to women. He represented our government as charge d'affaires and minister, 1853 to 1858, at Naples. During the Civil War, Mr. Owen published a number of papers expressing his views in favor of freeing the slaves and maintaining the Union. Some of his pamphlets were extensively circulated by the New York Union League Clubs and other organizations. For the greater part of his life, Owen was a firm believer in the so-called Spiritual phenomena, and on this subject were written the "Debatable Land between this World and the Next," (1872), and "Footfalls on the Boundary of Another World," (1860); a novel, "Moral Philosophy," (1831), and "Threading my Way," (1874), an autobiographical sketch.

Concerning the mediums arrested in Canada, as noticed in last week's JOURNAL, the following letter from Mrs. Virginia Barrett appears in the *Progressive Thinker*. Our readers will be glad to notice the outcome of the persecution inaugurated by the dogmatic religionists of Toronto:

I am happy to report to the many friends my discharge from the accusations of witchcraft, no true bill being found against me, the judge declaring that Spiritualism was not fortune-telling, making a distinction between the two. The Spiritualists of Canada, or those under the Crown, have gained a victory.

I want to thank all those friends who so lovingly and kindly aided me financially, and with their thoughts of sympathy. I feel sure that all the spirit friends worked hard in this case. One of the officers who made the arrest, reported to my lawyer that he did all he could to aid me before the trial.

I shall leave Toronto, and friends, for the present, may address me at 819 East 16th street, Indianapolis, Ind.

To-morrow, Friday, is our 51st Anniversary.

## Medical Tyranny.

The Bill gotten up in Illinois in order to prevent Mediums, Osteopaths, Hydropaths, Magnetic Physicians, Mental Therapists, Christian Scientists, and others, from rendering assistance to suffering humanity is defeated. The *Progressive Thinker* gives these details showing how it was done:

Dr. T. A. Bland, who for many years successfully resisted the efforts of the allopathic and homeopathic doctors to get a restrictive medical monopoly bill through Congress, and whose speeches before the committee of the House and Senate have been widely published, and who made a strong effort to secure the repeal of the medical law of Massachusetts, has just won a signal victory at Springfield, Ill., over the medical trust of Illinois, one of the most powerful organizations in America, comprising the State Board of Health and the State medical societies of the three leading sects, the allopathic, homeopathic and eclectic.

Those four great armies of tyranny agreed upon a bill to be presented to the Illinois Legislature this winter, and pressed to a passage. Copies of that bill were mailed to all the physicians of the State last fall, accompanied by a letter.

Dr. Bland was secured by the physicians and others who desired the defeat of this bill, as their representative at Springfield. He addressed a letter to each of the physicians of the State, calling their attention to the character of the bill, and asking them to write to him at Springfield whether or not they favored its passage. Out of over one thousand who wrote him in reply, there were only five who expressed themselves favorable to the passage of the bill, and over five hundred were opposed to all laws restricting the right to practice the art of healing.

When the bill came up for a hearing before the Senate Judiciary Committee, Lawyer Barnes, the attorney for the State Board of Health, presented a substitute for the bill, which contained seven of the ten amendments which Dr. Bland had asked to have put to the bill, and the committee at his request put the other three to it. It was now his bill, and the State Board announced its purpose to oppose its passage. Dr. Bland had turned the tables on them completely.

Harry Lamont, self-termed "Hindu-wonder" has been faking it in Pine Bluff, Ark., pretending to "tell the hidden secrets of the past, present and future." In two weeks he raked in \$700.00, and then hurriedly left for parts unknown, as stated in the St. Louis *Globe-Democrat*. He will probably find new fields and pastures green, and then commence operations there. Look out for the smooth gentleman.

All members of the medical profession, and others who may have knowledge of injuries or sickness following upon vaccination, are requested to communicate at once with C. Oscar Beasley, Esq., attorney, No. 311 Fidelity Building (Broad above Arch) Philadelphia, Pa. Mr. Beasley is the attorney for the relator in the case of Field vs. McGlumphy, in which, for the first time in the history of vaccination, its real character has been put in issue in a court of justice, and the truth regarding it may now be judicially determined. The case is one in which the constitutionality of the law of Pennsylvania, which requires children to be vaccinated as a condition of admission to the public schools, is contested on the express ground that vaccination is both useless and dangerous. Approved by the Brooklyn (N. Y.) Anti-Compulsory Vaccination League, M. R. Levenson, President; and by the Anti-Vaccination Society of America.

The Dawn is the title of a monthly magazine, devoted to Religion, Philosophy and Science, published in India. A new manager has lately been appointed: Tinkari Mukherjee, B.A. The office of publication being at 44 Lansdowne, Bhowanipore, Calcutta, India.



## LENA GONE BEFORE.

'Twas twilight time and all was hushed and still,  
Save the sobs of the friends as they gathered near,  
And silent thoughts each separate heart did fill,  
And from their eyes then rolled the parting tear.

'Twas as at eve, when sun sinks out of sight  
And leaves the landscape hidden in the dark,  
From out the form had dropped that spark of light,  
And on the unknown sea was launched her little bark.

For death had come to close her gentle eyes,  
And waft her spirit to that land of light;  
That summer land of flowers beyond the skies  
Where cometh naught of sorrow or of night.

And thus it was they gathered round her bed,  
Each one silent as though they were alone,  
When at the last a voice so calmly said,  
"She's dead;" another answered, "Yes, she's gone."

Indeed she's gone, but only passed away;  
She is not dead—she's only gone before  
To join her friends in that eternal day  
And rest at peace on yonder golden shore.

Then sorrow not; 'tis joy to her to be  
Once more at home, where all is peace and love,  
From pain and sorrow ever to be free,  
An angel in the holy land above.

And you shall meet, when time shall roll away  
The curtain that now hides her from your sight,  
And there 'twill be one bright and endless day,  
Where comes no death, no darkness and no night.  
H. L. C.

## A Progressive Step.

The Rev. S. P. Cadman at a meeting of the Methodist clericals lately dropped a bombshell among his brethren. The Bible, he said, could not be accepted as the sole rule of faith any longer, and a number present applauded him. The proposition, "That the inerrancy and the infallibility of the Bible are no longer possible of belief among reasoning men," was urged and discussed. In a report of the meeting the New York Journal says:


This bold, portentous utterance—involving the most radical departure from accepted tenets of the Methodist Church since its very foundation—was made before the most representative body of Methodist clergy in America. It included the vast majority of the preachers of Greater New York. It is the first announcement of an impending controversy, which may shake the Methodist Church to its very foundation stones.

The acceptance of Dr. Cadman's proposition, heard with respect and applause by the New York ministers, is comparable to the adoption of a new constitution for the United States. It places the Bible on the basis of historical works on other than divine subjects; it rejects the authenticity of all parts of Holy Scripture which are repugnant to human reason.

The weekly meetings of the Methodist ministers take place in the Methodist Book Concern building in Fifth Avenue. They are held in secret. The congregations have not known anything concerning the discussion of this vital change in doctrine. This publication will be the first intimation they will have had that the faith in which they have been reared is threatened with an organic change that will make it no longer the faith of Wesley.

It also goes without saying that the enunciation of this proposition will not tend to heal the differences between the Methodist Church North and the Methodist Church South, which were rent apart by the civil war, for the Southern Church has rejected time and time again kindred innovations. But Mr. Cadman insists that, whatever the Church may decide on the question in the future, it will not destroy the belief in the chief and final source of Christian inspiration, a belief in Christ, the Son of God.

This last proviso was of course made to save the situation; but that is an impossibility. Once the shell is broken the chicken must come out. It may be a dead or it may be a live one: but it can't go back into its shell any more. The development of this new departure in Methodism is of great moment, for it is bound to have important consequences.—*Secular Thought.*

 *The Sunflower*, published and edited by Bro. W. H. Bach, Lily Dale, N. Y., is flourishing, and we are glad to see that it is now printed by steam power generated by a new gas engine. May *The Sunflower* ever bloom for the good of humanity.

## The Reviewer.

POEMS AND ESSAYS from many authors of this and earlier centuries, given by them through the organism of a modern psychic. 128 pages. Buffalo, N. Y.: C. W. Moulton. Price \$1.00.

These poems are given by Spirits Longfellow, Shakespeare, Whitman, Joan d'Arc, Milton, Dickens, Tennyson, Wesley, Schiller, and scores of others. Many of them are gems, doing full honor to the names they bear.

:o:

SUCCESS: the Key that Unlocks it, by Nancy McKay Gordon, author of "Letting Go," "Holding On," "Her Bungalow," etc. Chicago: Hermetic Publishing Co. Price 25 cents. For sale at this office.

This is an occult book, full of enthusiasm and hopefulness. In the Introduction, the author says: "As the ancient Kabalists were wont to say, the root number of the word, success, or the key to its vibration is the number nine; the last steps by which man strives to become more than man."

"Success is a science, ruled by its own laws. To gain perfect success, the heritage of the successful man or woman, one must scientifically mass his or her potential qualities, until they resemble in force the movement of a mighty river. When once thus massed, the ability to direct this forceful material will be theirs forever."

It was written for the instruction of the classes conducted by Mrs. Gordon, and is worthy of careful study.

:o:

IN HELL AND THE WAY OUT; a non-partisan, political hand-book, by Henry E. Allen. Chicago: Chas. H. Kerr & Co., 56 Fifth Ave. 10c.

This is an argument for direct legislation and public ownership, in opposition to trusts, monopolies, etc. It gives facts and figures for level-headed men.

:o:

THREE ADDRESSES, by Rev. M. Bercovits, San Francisco, Cal. 25-cents.

The subjects treated are the Atonement, Jesus, and What the Talmud says of him. These addresses are in the line of the higher thought, and lead the readers away from the orthodox theories concerning the Jewish and Christian atonement and kindred dogmas of the past.

:o:

UNCLE SAM IN BUSINESS, by Daniel Bond, an old soldier of the Republic. Chicago: Chas. H. Kerr & Co., 56 Fifth Ave. Price 10 cents.

This contains letters about the present era of corruption, and the cure for the same, by Uncle Sam doing the business of the country instead of the monopolies and trusts.

:o:

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author, Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 288 pp. Price \$5.00. For sale at this office.

This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost \$75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

The cost of translating and issuing this rare book amounted to over \$2,000.


The table of the Kabala, newly compiled for this volume, will be found to possess superior features over all others.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is believed to be the best contribution on the subject extant.

We have some copies of this rare and valuable Occult book, and now offer it as a premium with the RELIGIO-PHILOSOPHICAL JOURNAL one year to old or new subscribers for \$5.00, all postpaid.

SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocapher. Price \$1.00. For sale at this office.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, sexual and conjugal adaptations from date of birth. Fully illustrated.

 We club this with the JOURNAL and send it one year and this book for \$1.50.

## "Believe and be Saved."


Belief never saved any one and never will. What good does it do a man to believe that honesty is the best policy, unless he *practices* honesty? Believing Christ is the way, the truth and the life, is of no avail unless you walk in the way, appropriate the truth, and live the life. You cannot even know the truth until you live it. You cannot know honesty until you practice it—prate about it as you will. A person may have considerable knowledge of a subject with very little understanding of the same. You will meet persons who will quote scripture and commend its precepts very glibly, who have only the theory, and know nothing of practical demonstration. Belief without practice is simply faith without works, which is dead. It will do a hungry man no good to believe that food is before him unless he partakes of it. Nor even to sit down to a well-furnished table, if he does nothing but talk learnedly of the various dishes, of what they are composed and how compounded.

To illustrate: A distressed mendicant comes along. One man says to him, "Had you been as industrious and frugal as I have always been, you would never have come to this. I am a man with a conscience. I do all I can for my minister, for my church and the cause of Christ. But there is no virtue in encouraging a vagabond like you. Pass on." He passes on. Another man gives him shelter and provides for the poor man's wants. He thinks not of humanity, the cause of Christ, Universal Brotherhood, nor even the Golden Rule. He is simply doing for that individual sufferer. Nor does he consider that he is doing anything praiseworthy. He helps the needy just as he would impulsively snatch up a child who had fallen upon a railroad track.

Who has not seen examples in real life representing both of these characters? One always *talking* of his goodness and beliefs. Another unostentatious, going through life doing good as opportunity offered, never seeming to know he had done anything particularly commendable! There are, happily, men and women of the latter class who help to make life worth living.

Read the examples recorded in the New Testament. One says, "I fast twice in the week; I give tithes of all I possess," etc. The other man says, when commended by the Master, "When saw we thee a stranger and took thee in? Sick or in prison and came unto thee?" The answer is, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." MRS. C. K. SMITH. San Diego, Cal.

DOGMA.—To take one so-called religion and say that this alone is right and all the others wrong, is narrow and thoughtless, condemns at once millions of people and tends, of course, to discord. A., B. and C. each says that he alone is right; but, where is the proof, or even any fairly admissible evidence, that A. is right, or B. or C.? And, does each of these worthies never think of the fact that such has been the case with all the ancient creeds, now dead? And, if these are dead, having served their time, why should just A.'s, or B.'s, or C.'s little formula endure forever, any more than the others? No, the ever-changing world-kaleidoscope goes round, and religions go round with it.—COLONEL R. ELIAS, in *The Tendency of Religion*.

 Motion is Nature. Action is essential to matter. All beings but come into existence, act, increase, diminish, and ultimately are decomposed. Metals, minerals, etc., are all in action.

Brother of the Third Degree, by W. L. Garver. Price 50 cents. An excellent exponent of the law of Spiritual development. For sale at this office.



## Life's Embryo.

When earthly hearts shall twine in love;  
When sweetness drops from every flower,  
May joy and love rule from above,  
With endless peace in time's short hour.

In cloud, in sunshine and in rain,  
May love keep love from serious harm;  
May constancy rule thy domain,  
Directed by an unseen arm.

'Tis but the embryo of life,  
To dwell on earth, through time below.  
Most blessed, then, is man and wife  
While here, a better life to know.

This life is but a joy—a pain;  
A mirrored happiness—a breath—  
The change from low to higher plane—  
Lost sense must change—there is no death!

All states in one great system run;  
Each form takes its appointed course—  
The quivering atom and the sun;  
Around, within, is spirit force.

So, like the earth, one law repels;  
Another draws it to the sun.  
That Force whose will all things propels,  
Says Death is only Life begun!

Kingman, Kans. AARON NEARBY.  
[Written and read at the wedding of a friend]



The Editor is not responsible for the opinions of correspondents.

## Vaccination.

TO THE EDITOR:  
I cannot see how the American people can be so easily imposed upon by the medical profession. I consider vaccination as I do capital punishment—an act of barbarism! A report comes from Omaha, Neb., that "there are as many deaths from vaccination as from small-pox." This is not mere talk or supposition, but facts, and I am astonished that some people do not see that vaccination is not a preventative but a curse to the world.

If we are brave, let us stand up in our integrity and nobly battle against ignorance and superstition. Let us be careful what privileges we give the preachers and doctors.

I heartily agree with Dr. J. M. Peebles. He is an inspiring writer and a power for good. May Heaven bless his noble efforts. Will we strive to blot out these infamous doings, or allow our rights to be trampled under foot? If we do the latter, we are not worthy of the name of Spiritualists.

E. D. JONES.

## The Car Conductor's Dream.

TO THE EDITOR:  
I am glad Mr. Nevill has published "The Car Conductor's Dream." He read a portion of the manuscript to me and I thought it contained some of the best things I had ever heard, and some of the keenest sarcasm upon certain methods of cleansing society by cultivating the earth instead of the people. Uncle Sam's soliloquy as to what he will do with the volcano in his newly-acquired possessions is rich. The volcanos are everywhere, and the present methods of dealing with them are as impossible as Uncle Sam's proposed method.

If present arrangements are carried out, I may remain here indefinitely.

LOIS WAISBROOKER.  
204 North Olive St., Santa Ana, Cal.

## Independent Slate-writing.

TO THE EDITOR:  
I, too, received the *Liberator*. I would put down *fraud* wherever found, but Mr. Garrison attacks *genuine* mediums. I went to the "Bangs girls" at Onset a few years ago, and obtained slate-writing under the following conditions:  
I took new slates, washed them thoroughly; when dry, kept them in my own hands, (the medium not touching them) until the writing ceased. Upon opening them, every slate (there were four of them) had quite a lengthy communication, answering each ballot that I held in my hand separately, I not knowing which among the four I was holding. One was from my father, signed, "Bethuel," his first name, though I had not thought of it at the time, (some say it is taken from the mind of the sitter). I had never seen or heard of the medium until that hour.

I am more than pleased that the subject of non-vaccination is being agitated. One of my neighbors had a little daughter vaccinated. The arm swelled fearfully; blood-poisoning soon followed and the child died.

Many years ago another girl some ten years old, was vaccinated from the arm of a neighbor, and in a long life that followed, continually fought a cancer humor, resulting from the unhealthy virus, although the child was free from humors before vaccination.

Taunton, Mass. FANNY M. LEONARD.

## DR. MAX MUEHLENBRUCH,



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## UNSOLICITED TESTIMONIALS.

March 16, 1899.

Dr. M. Muehlenbruch, Oakland, Cal.  
DEAR DOCTOR:—Having had a reading from you which was very satisfactory, in which you also diagnosed my physical condition perfectly in all respects; also told me I had a cataract on my eye, which was very true, you assured me of a cure, I placed myself under your treatment and am glad to say that my eye is completely cured of the cataract, which is the first case in history to my knowledge of one being cured by magnetized paper and nature's herbs: no instruments were used. May loving angels guide and keep you for the good of humanity. Very truly yours  
MRS. MARGARET HARROLD.  
Box 229, Palo Alto, Calif.

Dr. M. Muehlenbruch, Oakland, Cal.  
DEAR DOCTOR:—Your psychometric delineation of myself and the mine came on Monday, March 20, and was read with a great deal of interest, both by my wife and myself. My wife says, "John, if you undertook to write your own past life you could not have come nearer to the truth." I must say that, both the delineation and reading are very accurate. Your herb treatment is very effective and I am now feeling real well. Yours respectfully,  
J. W. LOHR.  
Los Angeles, Cal., March 22, 1899.

Dr. M. Muehlenbruch, Oakland, Cal., U.S.A.  
DEAR DOCTOR:—Your psychometric delineation to hand, and it is surprising how you can tell by a lock of hair 10,000 miles across the ocean, but it was perfect in all respects. May angels guide you. Respectfully,  
M. M. FINLEY.  
New Zealand, Jan. 24, 1899.

Dr. M. Muehlenbruch, Oakland, Cal.  
DEAR DOCTOR:—I received your reading a few days ago and was glad to learn the best of news in regard to the future; also the past is very true, everything as you said. Allow me to thank you and your spirit band. Yours truly, W. C. PRATT.  
Riley Co., Kans., Jan. 6, 1899.

Dr. M. Muehlenbruch, Oakland, Cal.  
DEAR SIR:—I have received the delineation from a lock of hair, for which I thank you very much. With reference to the same, I will say it is perfectly satisfactory in all respects. Very respectfully,  
E. M. CAMPBELL.  
Nanaimo, B. C., March 8, 1899.

Dr. Max Muehlenbruch, Oakland, Cal.  
DEAR DOCTOR:—Your psychometric reading of rock was very satisfactory. The description you gave was of the man who sent the rock for me. It was very correct. Respectfully, JOHN LATHAM.  
Sierra Co., N. M., Jan. 22, 1899.

Dr. M. Muehlenbruch, Oakland, Cal.  
DEAR SIR:—Your psychometric reading of my lock of hair, sent you in January, came to hand. Many thanks. I found you to be very correct in the reading; also in the diagnosis. Again allow me to thank you. Sincerely yours,  
J. L. HAUGHTER.  
Chaves Co., N. M., March 5, 1899.

Dr. M. Muehlenbruch, Oakland, Cal.  
DEAR DOCTOR:—I received your prophetic readings some time ago, of my husband and son. I was very much delighted with them. They were correct in all respects. Yours truly,  
MRS. E. L. WATERMAN.  
Cheyenne, Co., Kan., March 8, 1899.

These are a few of the many unsolicited testimonials which are received and on file in my office, concerning psychometric readings and diagnoses, and cures of diseases by nature's herbs prescribed through my spirit band.

DR. MAX MUEHLENBRUCH.  
Box 118, Oakland, Cal.

## Mediums' Directory

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Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Mrs. Maxwell-Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

Dr. Alice Carstens, Electro-Magnetic and Psychopathic Healer, 148 Sixth St., S. F.

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Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st., San Francisco, Cal.

Mrs. H. A. Griffin, readings \$1.00; circle on Thursday Eves, 25c. 503 Jones-st., San Fran.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

Prof. James Hilling, Seer, General Delivery, Boston, Mass. Two questions, 10 cents silver.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1204 Mission St., San Francisco.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Lenzen ave., San Jose, Cal.

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C. Mayo-Steers, 112½ Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 280 Valencia St., S. F., Cal. Readings and Treatments daily.

Mrs. Bessie Van Syckel, Spirit Artist. 3743 Twenty-Third Street, San Francisco, Cal.

Mme. E. Young, 605 McAllister street, S.F. Circles Tues. Thurs. and Sunday eve's, 10c.

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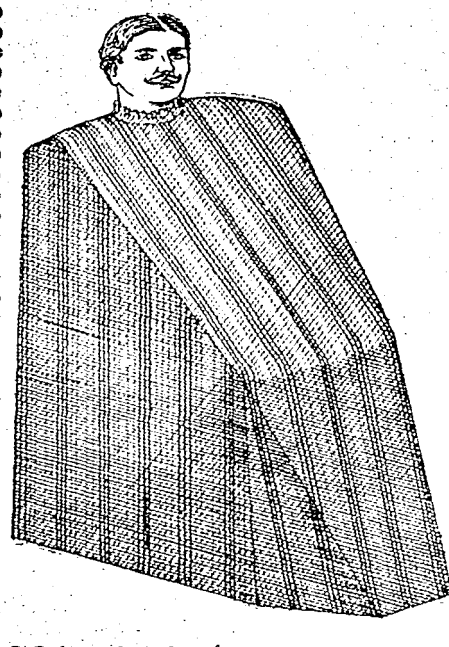
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Our Portable Turkish, Russian Medicated Vapor Baths are unexcelled for Skin Diseases, Rheumatism, Insomnia, Gout, Syphilis, Asthma, Eczema, Piles, Female Complaints, Etc. Cures without Medicine, Prevents Disease, A Child can Operate it, Only Compact Folding Cabinet Made, For Sick or Well, Produces Cleanliness, Health, Strength and Beauty.

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The Most Popular, Latest Improved, Most Economical, Scientific and BEST PORTABLE FOLDING VAPOR BATH CABINET IN THE WORLD.



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We Want Agents, ladies or gentlemen, in every state in the union to introduce our goods. Lasts a lifetime and costs only \$5.00, including 50 Hot Springs Treatments. The equal of any High Priced Cabinet Made

The Rapid Progress of the Turkish Bath in Public Favor is the Good Work it has Accomplished.

## OUR MEDICATED VAPOR BATHS

HAVE BEEN FULLY TESTED IN THOUSANDS OF CASES WITH PERFECT SUCCESS, AND HAVE RECEIVED THE HIGHEST ENDORSEMENT FROM THE PRESS AND MEDICAL PROFESSION.

Like the Justly Celebrated Arkansas Hot Springs, our Bath, (for pleasantly boiling out that corruption at home,) does not do one thing, it does many things.

While it throws open one door to let health, strength, and vigor enter, it opens others for poisonous secretions, blood impurities, and waste products to escape. It not only makes the blood pure and richer, builds and rejuvenates the general system; but it brings vernal strength and power to weakened and debilitated organs.

The following and many other diseases are being cured without loss of time or money by our Hot Vapor Bath Home Treatments:

Rheumatism, Lumbago, Swollen Joints, Cold Feet, Cholera Morbus, Flux or Bowel Troubles, Aches, and Pains, Lung Fever, Night Sweats, Chills, Ague, Bilious or Intermittent Fever, Sick and Nervous Headache, Heartburn, Dyspepsia, Gastritis, Sour Stomach, Bad Breath, Loss of Appetite, Obesity or Corpulency, Leanness, Syphilis, Insomnia, Sleeplessness, all Mercurial Poisoning, the results originating from the use of Tobacco, Alcohol or Narcotics, Brights Disease, Gravel, Diabetes, Kidney Complaints, Jaundice, Pleurisy, Paralysis, Hysteria, Fits, Convulsions, St. Vitus' Dance, Nervous Prostration, Female Complaints, and Irregularities, Heart Disease, Sciatica, Gout, Weak or lame Back, Constipation, Piles, Dysentery, Colds, Pneumonia, Dropsy, Influenza, La Grippe, Vertigo, Malaria, Neuralgia, Asthma, Hay Fever, Catarrh, Croup, Bronchitis, Quinzy, all blood and Skin Diseases, Erysipelas, Eczema, Salt Rheum, Tetters, Ring Worms, Scabies, or Itch, Scrofula, Ivy Poison, Skin Tortures, or Blotches, Hives or Nettle Rash, Pimples, Boils, Carbuncles, Humors, Itchings, Oily and Scaly Skin, Unsightly Complexions, Scalp Diseases, and a perfect cure for Blood Poison, or all Private Diseases of Male or Female.

The high character of the endorsements, which this bath has received leaves no reasonable doubt as to its extraordinary virtue. It goes without saying that reputable Physicians in all parts of the Country would not prescribe it to their patients unless they were not first satisfied of its effectiveness.

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We Prove By Actual Testimonials that patients from these resorts use our Bath with success after others failed.

It produces a gradual rise in temperature. No shock is given and no vapor inhaled, which enables one to remain in Bath much longer. Is always ready and in your OWN HOME.

No danger from after exposure. No muss; little trouble and no attendant necessary. We Guarantee to Help or Entirely Cure the most stubborn case of Rheumatism, Kidney, Liver, Skin and Nervous Troubles, Piles, Insomnia, Neuralgia, Syphilis, Obesity, Eczema and Blood Disorders and DISEASES PECULIAR TO THE FEMALE SEX.

To a Lady it Means Health, Strength and Freedom from pain, and gives her the same advantages as practiced by her more favored city cousins, in the acquirement of a clear, delicate and beautiful complexion.

For you all it will pay for itself, many times over by the saving of Doctor's bills alone. It will last for a life time, and imparts a pleasure in the cleanliness, health, strength and beauty obtained by its use.

The Delicate Organism. Both Physical and Nervous, of ladies, and the wonderful functions and duties required of them, subjects them during many years of their lives, to distressing troubles, and many a weary woman drags out a miserable existence, caused by afflictions which, in many instances, are the result of ignorance or carelessness, who by proper treatment, might be living in the full enjoyment of health and strength.

The unfortunate woman with a difficulty in the pelvic region, if she once commences doctoring, in most cases haunts the physician's office until her money or her patience has given out, and as a rule she gets but temporary relief.

Ladies Who are Suffering Excruciating Pain, and feeling miserable, caused by irregularities, uterine and ovarian derangements, will be wonderfully and quickly revived by taking hot vapor baths—that remove the congestion and inflammation at once.

All Irregularities and Congestions are speedily removed and nature has its sway; (you are assisting nature by the most natural method,) letting peace and comfort displace pain and misery.

Our Bath is Nature's Own Natural Restorer, and effects a cure without drugging the system. Relief comes at once and a permanent cure in time.

All ladies know that heat and hot applications afford almost instant relief from pain when locally applied. OUR TURKISH VAPOR BATH is heat scientifically applied to the whole body—not only for the health, happiness and comfort of the mother, and daughter (at all times,) but equally beneficial to every member of the household.

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Headache and Cold Feet, the Danger Signal that Nature gives to Women It signifies that serious FEMALE TROUBLE is imminent.

Most female diseases manifest their presence by headaches. The VAPOR BATH relieves pelvic congestion, equalizes and restores circulation and danger is averted.

We prove our claims by the testimony of hundreds of sufferers who have been cured.

The Skin is Composed of Three Layers and varies in thickness. The area of the skin is about 1,700 square inches. Each square inch of the skin has about 3,500 little sweat glands. They consist of fine tubes with globe-like coils at their deeper extremity. Their mouths or openings may be seen with an ordinary magnifying glass each one of which may be likened to a little drain-tile one-fourth of an inch long, making an aggregate length on the entire surface of the body of a drain tile for draining the system of twenty-three and one-half miles in length.

We excrete refuse matter in four ways: by the Kidneys, Bowels, Lungs and Skin. The skin covers by far the larger proportionate area as an excretory function. Interfere with that to any great extent by covering the pores with an impervious covering and how quickly death results.

Theory of the Vapor Bath.—The heat of the vapor bath raises the temperature of the body, brings the blood to the extremities—opens pores of the skin and produces effusive perspiration which carries off the gummy and effete matter secreted by the glands, but deposited in such a manner as to clog them. The cleansing process is absolutely necessary to health and the prime object to be gained. If the cuticles are allowed to retain their accumulated impurities, bad results must inevitably follow. The skin being cleaned the valuable medicinal agency of the vapor is absorbed through the dilated capillaries and into the system. The other organs of the body are relieved from overwork, when each is able to perform its respective duties.

Success in Life is due More to a good physical condition than to any special aptitude.

In the race for success throw off the impediments and take advantage of the health and strength to be gained by our Home Vapor Bath treatments.

Let a cleanly person take a daily common bath for any length of time, and then take a Turkish Bath and they can then scrape the dead scales and cuticles from all portions of the body, in a similar manner to that which is found on the bottoms of neglected feet.

If this much can be said of cleanly people, (and everybody who ever took a Turkish Bath knows that it is true,) what must be the results with those who rarely ever bathe at all? Is it any wonder that outraged nature so often seeks relief by expelling a portion of the poisonous matter from the system in the form of boils, carbuncles, etc., on those portions of the body which are more cleanly, and thus offer the least resistance?

The ordinary bath simply washes the outer surface of the skin, while the hot air and Vapor Bath literally washes the blood of its impurities in the following manner.

The Patient Drinks Pure Water. It is absorbed by the system, passes into and mingles with the blood, by which it is carried to the capillary net work of the skin, and by the use of the Hot Air and Vapor Baths is poured upon the surface of the body through the pores in the form of perspiration—not pure, as when taken into the system, but mingled and loaded with the humors and impurities of the blood. Thus we purify, vitilize and enrich the blood, open the clogged pores of the skin, and with this solid, correct foundation the dormant energies are renewed, new life instilled into every organ of the body, the circulation is equalized. Renew the liver, strengthen the Kidneys and Nerve Centers, soothe the nervous system, causing good, sound sleep; restore the natural digestion, creating a good appetite, toning, invigorating and strengthening the entire body, producing good health by the most natural methods.

Cleanliness, Healthfulness, Luxury, Comfort; Just where you want it—When You Want It.

Ladies in Their Determination to give the face a more attractive appearance, discard nature's laws, and cover the face with powders, creams, lotions and injurious cosmetics which in time will destroy the fairest complexion ever seen; for they close the pores and deaden the cuticle in the skin.

Our Hot Vapor Bath Treatment at Home causes the impurities or the blood and poisonous matter in the system to be washed out by perspiration through the pores of the entire body in place of the face alone. Hot Vapor Baths for their beautifying powers have become famous. They are known and guaranteed to be the only safe and sure remedy to remove wrinkles, eruptions, pimples, etc., and to change an oily or sallow complexion into a healthy, rosy tint, so much to be admired in either sex.

The Marvelous Improvement will surprise and delight you, for the skin will become as nature intended, soft, smooth, clear, white, free from every blotch or blemish. Leading professional beauties, actresses, society ladies and people of refinement everywhere eagerly unite in its praise.

As harmless as dew, so simple a child can use it, and the results are sure and certain. It cannot fail.

In taking regular Turkish Baths you breathe the the hot air into the lungs, which is very injurious to many people. Did you ever think, while in a hot room taking your Turkish bath, that possibly the last person before you might have been thoroughly diseased, and that you were sitting in silent bliss, breathing into your system millions of particles of effete matter and deadly germs that had been eliminated by others? With this Cabinet you breathe fresh, pure air that cannot injure the lungs.

### \* \* \* Tokology \* \* \*

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## Local News Summary.

Edited by M. S. NORTON.

### Anniversary Celebration.

At noon, next Sunday, the Celebration will begin with a conference meeting, which will last two hours. At 2 o'clock, Prof. Young will play his latest composition, a march entitled "Three Cheers for Dewey," assisted by Prof. Bothwell. From 2 to 5 will belong to test mediums. The evening exercises will begin about 7, with the two Lyceums of the city. Miss Lee, of Santa Rosa, will sing a solo, also songs by Mr. J. T. Lillie, and others. Mrs. Sarah Seal and Mrs. R. Shephard Lillie will deliver the anniversary lectures. The admission to all meetings will be free, and all will be welcome. Scottish Hall, 107 Larkin St.

**Progressive Spiritualists.**—Last Sunday evening's service, at Occidental hall, began with the soul-stirring spiritual music which is so prominent a feature in all meetings conducted by "The Lillies." The subject of Mrs. Lillie's lecture was, "Walk in the Light." The speaker began with the query, "Why not?" for the light of truth forever shines with increasing brilliancy. Hasten the day when "there shall be no more night," or spiritual darkness, on earth as well as in heaven. The electric light of truth has chased away many shadows, and smoothed many a dying pillow. Let your light shine. Mr. Wm. Rider, the president of the Society, recited a poem entitled, "In the Old Days," which was well received. Mr. Lillie sang, "The Old Kitchen Floor," and the word of parting was spoken. There will be no meeting next Sunday evening on account of the celebration in Scottish hall.

**Benefit Entertainment.**—The Ladies' Aid Society and the Children's Progressive Lyceum joined in an entertainment and dance, at Occidental Hall, on the 24th inst. The following program was rendered: Piano solo, Mrs. Sadie Cooke; dance (Manzanillo), Little Godair; song, "Sign," Hanson; duet, (mandolin and guitar), Mr. I. and Miss R. Goldstein. The remainder of the evening was devoted to dancing. The weather was very unfavorable, but there was a good attendance and the beneficiary will receive a tidy sum. The Mediums' Protective Association of this city donated \$2.50, and the entire proceeds will go to Mrs. Swartz, of Alameda.

**Mme. Young's Meetings** continue three times each week. Intelligent communion with the so-called dead a specialty. The Madam's health is improving slowly, but she is far from well, and will not be able to participate in the Anniversary celebration, much to her regret.

**Progressive Lyceum.**—The hall at 909 Market St., where the children meet on Sunday mornings, has been newly decorated, and will soon have a new carpet, and looks very cosy and comfortable. They had a fine session last Sunday morning. Look out for the children next Sunday evening, at the Scottish Hall celebration.

**Police Persecution.**—During the past week police officers have visited many of the mediums of this city, and demanded the removal of all signs in windows. Many of the faint-hearted complied, but a few absolutely refused, claiming it to be an unwarranted interference in private affairs without any pretense of authority, except the edict of the Chief of Police. No arrests have yet been made, and if there are there will be a "warm time." It is about time that we find out if spirit mediums have any rights on earth.

**Mrs. Logan's Meeting.**—There was a very good attendance and considerable enthusiasm at the Circle of Harmony last Sunday. Mr. McNorton and Mr. Keller furnished good music, with accordion and guitar; and Mr. McMeekin of San Jose, played several tunes on the autoharp. Walter Hyde, Dr. Carpenter, Mrs. McMeekin, Mrs. Fuller, and Miss Lillie Balcom, of Alameda, participated. There will be no meeting next Sunday on account of the Anniversary Celebration in Scottish hall, but meetings will be resumed on Sunday, April 9th, at 305 Larkin St., at 1 p. m.

**Alameda.**—The reports that come from over the bay, indicate that the test work of Mrs. Jennie Robinson is most satisfactory. Last Sunday evening Dr. Davis gave a short address and the balance of the evening was occupied with messages, and answers to questions. The attendance is good and the Society is in a flourishing condition.

**Universal Spiritual Association.**—The preliminary discussion last Sunday afternoon, at 20 Eddy St., was based upon "Fear, its Cause and Cure." The conclusion arrived at, was that fear is caused by ignorance, and is the necessity that incites to action. Next Sunday the subject will be, "The Object of Life," proposed by Mr. Roberts. This question is one of universal interest, and should be considered in all its aspects, both universal and particular.

**Dr. York's Lecture.**—"Education, Love and Marriage," was the theme at lower Scottish hall last Sunday evening. The speaker maintained that true education laid the proper foundation for true love and true happiness in marriage. Next Sunday evening the topic will be, "The Man with the Hoe," in lower Scottish hall, 117 Larkin St.

**Mrs. H. A. Griffin** occupied the platform at Fraternal Hall, Oakland, Sunday evening, March 19th. The messages received through her were all recognized. "What are the teachings of Spiritualism?" was discussed at 2:30. Those who took part included Mrs. Gunn, Mrs. Weir, Dr. Brown, Prof. Conner, Prof. Lowe and M. E. VanLoven. These discussions will be continued indefinitely. T. ELLIS.

**Future Entertainments.**—The Mission Lyceum gives a Musical and Literary Entertainment and dance on Wednesday, March 29, at Excelsior hall, Mission St., between 19th and 20th Sts. 10 cents. The Ladies' Aid Society has a supper and dance, on Friday, March 31, at Occidental hall, 305 Larkin St. 25 cents. Don't forget the Anniversary Celebration in Scottish hall, Sunday, April 2nd. Admission free.

**Passed to Spirit Life,** from his home in San Diego, Feb. 25, Dr. John Allyn, formerly a resident of Oakland, who will be remembered by the older Spiritualists of that city and San Francisco, as an earnest worker, speaker and writer. He was a subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL from its first issue, and in early times a frequent contributor. The devoted wife who has been his faithful attendant through many years of infirmity, was too ill to minister to him at the last, and is still very feeble.

The pioneers are passing out rapidly, and we can think of them as having many pleasant reunions in their spirit homes—rejoicing in work well done and release from weariness and pain. L.

**Passed on.**—Miss Hattie Cornelius, aged 22 years, passed to spirit life in Phoenix, Arizona, and the mortal remains were forwarded to her grief-stricken mother in this city. Mrs. Cornelius, spirit medium. The funeral service was conducted by Mrs. Dunham, assisted by Mrs. Cooke and Mrs. Stimpson, with music; and was held at Halstead's Undertaking Parlors, on Mission St., on Sunday, March 26. Interment in Masonic Cemetery. This is the second bereavement that has come to Mrs. Cornelius within a few months.

**The Medium,** of Los Angeles, has very much improved under the management of Mr. Carlson, its new proprietor. We hope it will meet with a full measure of prosperity.

The annual election of officers of the Ladies' Aid Society will take place at 305 Larkin St., Wednesday, April 5th.

## Personals.

Mrs. Draw seems to have suspended her meeting for the present.

Mr. and Mrs. McMeekin, of San Jose, are visiting friends in this city.

The Moran family of mediums were unable to hold a meeting last Sunday evening on account of sickness.

Mrs. Rhoda Gray made a flying business trip to Stockton last week.

Mr. J. T. Lillie has been seriously ill for several days, but is getting around again.

Mrs. F. A. Logan, of Alameda, will read an original anniversary poem, written for the occasion, at the conference meeting in Scottish hall next Sunday.

Mrs. Cora L. V. Richmond gave her farewell address last Sunday in Washington, D. C. She returns to Chicago this week and commences her engagement with the "Church of the Soul," next Sunday at Kimball Hall, 243 Wabash Ave., at 11 a. m. This is a beautiful hall, with 400 opera chairs, and a fine pipe organ. Mr. Ervin A. Rice is the president. Mrs. Richmond's address is 3802 Ridge Ave., Station Y, Chicago, Ill.

**Anniversary** celebration will be held at a Star and Crescent hall, Detroit, Mich., on April 6 and 7. Moses Hull will be the orator, and will then ordain Dr. Burrows.

**Vapor Baths** open the pores of the body and cure eruptions and pimples, which are the result of impure blood. A dollar turkish bath can be taken at home at a cost of five cents. See advertisement on the 7th page.

**Immortality,** the new quarterly published by J. C. F. Grumbine, will be clubbed with the JOURNAL, and both supplied for \$1.75 per year.

## Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines), \$3.00 per month.

### California State Spiritualist Association.

HEADQUARTERS—1429 Market St.,  
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### Society of Progressive Spiritualists.

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month. Semi-monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p. m. Take Elevator.

**MRS. JENNIE ROBINSON** holds circles for Messages and advice every Tuesday evening, and Fridays, at 2 p. m. Private consultations daily; letters answered, a specialty. 1346 Market Street, San Francisco, Cal.

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